

THE CONGREGATIONALIST

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JUSTICE.

BY S. R. ELLIOTT.

TO G. C. B.



O be a father to the children lost,

A minister of Law's most stern decree,

Yet loved, feared, revered by the troublous host

Of evildoers—this thy destiny,

The while thy right hand wields unflinchingly

The bolts of punishment swift, sure and strong;

This is to be a justice, and to be

The chartered foe of every mortal wrong,

With Mercy, Truth, and all that to the brave belong.



MEROY.

BY EDITH M. THOMAS.

Not in sad sables is she garmented,

Not in Grief's fountain are her meek eyes drowned,

The olive, not the cypress, wreathes her head;

Singing, she bindeth up the bleeding wound;

Smiling, when some lost, fainting one is found,

She gives the hand, and bids be glad of soul,

For lo! while our bent eyes peruse the ground,

She sees the dark world forth from shadow roll,

Leave the long night behind, and seek its shining goal.



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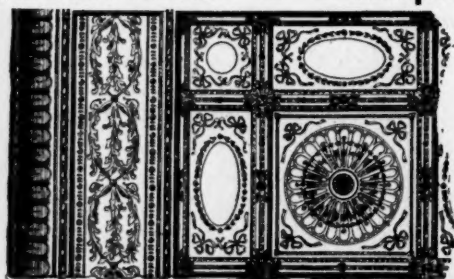
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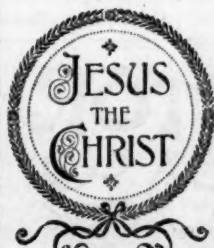
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This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the Congregationalist, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, \$2.50; 25 copies, \$1.00.

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THE coming of a new army of young men and women from the schools and colleges into the ranks of business and professional life by its annual recurrence has become a trite subject at this season, but the young people themselves enter on this new experience with fears and hopes as great as though no one had gone through it before. At no time do sympathy and help from those established in life count for so much as then. No services are more gratefully remembered than those which smooth the path in which the first steps of independent life are taken, and often the man who recalls his own mistakes and trials at that time and tells the young man how he may avoid the one and meet the other does a kindness greater than he knows. Integrity, public spirit and the life loyal to Christ are made easier by business success, and by helping young men and women to this we may be doing the larger and nobler service to the kingdom of God.

Professor Briggs shows no signs of repentance and is not going to remain silent under his suspension from the ministry. He has issued in the *Evangelist* a manifesto calling on liberal Presbyterians not to leave the church, but to rally everywhere to do battle with their opponents along legal and doctrinal lines. He would lead in contending that public prosecutors may not appeal from a verdict of acquittal and that the assembly may not ignore the jurisdiction of the synod, that the Holy Scripture is the only infallible rule of faith and practice, that a minister is bound only by the system of doctrine in the Westminster Confession and that the assembly cannot make new definitions of dogma. Evidently Professor Briggs does not propose to leave the Presbyterian Church nor to remain quiet in it. Those who sympathize with him propose to stay also, to preach and teach and publish their opinions, to stand by Union and Lane Seminaries, to send students to them and perhaps to raise special funds for these students. The fight is to be continued more hotly than ever within the church, but how long will its bonds be able to hold both parties together?

Boys' Brigades multiply, and in some of our churches, so far as the boys are concerned, there seems to be an irruption of the Salvation Army. Guns and blouses and caps appear in companies even along the streets and the surplus energies of the boys are being reduced to order and discipline at the word of command. To many boys there is a distinct advantage in this, even apart from the associations with the church into which it brings them. But the gain from it in Christian devotion and purpose will depend mainly on the consecration and tact of their commanders. The novelty of military discipline will soon cease to draw the boys unless it develops into a nobler

purpose. Yet perhaps there are no figures through which the Christian life so powerfully appeals to boys as those of the soldier, the battle and the campaign. We do not wonder that some churches are in despair over the number of societies they seem compelled to provide for, and the compulsion is the more perplexing because when one organization begins to prevail each church must have one or its children will desert to the church which invites them to join the new society. He will do a great service who invents a successful plan for combining these various organizations into one, with related departments, so that they do not conflict with and weaken one another.

If the heresy trial of the Presbyterian Assembly had not absorbed public attention, much interest would have been excited in the correspondence between the committees of the Episcopal and Presbyterian churches on the subject of Christian unity. The Episcopal Commission intimated the willingness of that body to modify things most esteemed for the sake of promoting unity, expressed its readiness to co-operate with Presbyterians in all humanitarian work and suggested that both churches should unite in holding public meetings in the interests of Christian unity. The Presbyterian committee responded that they were ready to make as great sacrifices in the interest of unity, and suggested as a step toward that end that pastors in the different denominations should exchange pulpits. That is practical. When that is done the talk about unity will amount to something. In this connection we note that the Episcopal bishop of Yokohama, Japan, who had suggested that on rare occasions baptized persons belonging to other bodies, who have not been confirmed, might be admitted to holy communion, has withdrawn his suggestion because "to be a member, or even to be appointed a minister of a congregation, is no certain criterion of faith in the Christ of the catholic creed." The Episcopal Church has not yet defined Christian unity, unless it be included in Episcopacy.

A prominent citizen of Boston disappeared last week and daily since new discoveries have been made of his having borrowed money from personal friends on verbal promises to pay. Many of these friends are women, some of them relatives, who have trusted to his reputation as a business man and have not insisted on legal forms. In several instances he has taken their money and pretended to purchase bonds, real estate and other property, but has given them nothing to show for it, and they have been content to take his assurances that he is keeping their securities in his safe. These securities cannot be found, and now that he has gone, and his property seems to have been mortgaged almost to its full value, some lawyers say that he cannot be prosecuted as a criminal since he has kept

within the forms of law. Such a man does great damage to society in that he weakens the confidence which is the greatest element of value in business. But we regret to be compelled to say that his victims are not without responsibility for this damage. Whenever a man seeks to avoid legal obligation on the ground of friendship or established reputation or pressure of business he gives good reason for distrusting him. No honest man refuses to show to the owner the securities he keeps for him or is reluctant to give them up when called for. Those who consent to have business done for them by men who avoid the ordinary obligations of business not only risk their money but are liable to share in responsibility for the evil deeds by which their money may be lost.

A PECULIAR PEOPLE.

Elsewhere we give a description of the organization known as the Christian Alliance, and together with it a statement of its peculiar beliefs. It behooves the Christian public to know something of this singular phenomenon of modern religious life. It would be wrong to condemn it wholesale. With one of its cardinal principles, the longing for a deeper life in Jesus, every true Christian must be in hearty accord; the leaders of the Alliance claim that it comes to meet just this longing. Whether their method of meeting it can stand the tests of a sound Christian psychology and can bring about wholesome Christian experience is the question in our minds. We have no desire to minimize what the Lord Jesus Christ does for those who trust and obey Him, but we have not so studied the Scriptures and have not so learned Christ that we can look upon righteousness as a simple gift of God involving no personal, constant struggle, and we cannot look upon Christianity as something that has come in to cramp or even to paralyze man's natural faculties and natural human desires. Rather it comes to enlarge, sweeten and purify the whole range of his thinking, feeling and living. The spiritual pride so apparent in most of these people, the constant intimation that the rest of the Christian world is living on a lower plane than themselves, are baneful features. This makes them disinclined to do much in their own churches except to criticize their brethren and sisters, the pastor not excepted. Furthermore, they live in the region of their emotions; consequently the virility is largely taken out of Christianity as they set it forth. Such a religion makes little appeal to the masculine mind.

This is not the place to attempt to take issue with the Christian Alliance in its view respecting the coming of the Lord. Neither do we care to go into an extended discussion of the question of faith healing. It is a question for experts. Medical men have a right to be heard. It is a question of fact. There is no use in disputing the cases of

healing which have genuine attestation, but the cures are almost uniformly confined to cases of nervous troubles, such as are paralleled by the achievements of Christian scientists and other modern "fads." Indeed, we very much doubt whether the believers in faith healing can produce one case where a victim of a genuine cancer has been healed. Dr. Albert T. Schofield, a Christian physician, in his remarkably candid and able book, entitled *A Study of Faith Healing*, says, "Prolonged investigation and application to leaders in the movement all fail in establishing one single case of the cure of undoubted organic disease." Dr. Schofield speaks after personal examination of reputed cures in Europe and America. We should not hesitate to cross swords, moreover, with the position that sickness is the result of sin and the assumption that God means now and here to deliver all His children from the weight and the woes of the flesh. We question the wisdom of asserting that all sin is devil-born just as we question the wisdom of declaring that all doubt is devil-born. Who is so familiar with the mind of the Almighty that he can declare with absolute certainty that in this or that case it is the will of God that the patient sufferer should now and here be relieved of his pain? It is a far higher faith that prays, "Thy will be done," without assuming that it knows just what that holy will ordains.

This whole matter has recently come home to some of us in an experience of one intimately connected with our lives. A young man in buoyant health was stricken down with a cancer. An operation resulted unsuccessfully and left him in a condition in which human instrumentalities could only alleviate his pain, and, perhaps, postpone for a little the certain end. Yet hope did not die in his heart; he waited for any turn that might bring deliverance. His case came to the attention of members of the Christian Alliance, and they sought the opportunity of setting before him the possibility and the likelihood of an interposition of God in his behalf through their prayers and the laying on of hands and the anointing with oil. The patient, at first skeptical, was led on step by step through literature furnished him, through prayers offered in his presence, and, as he thought, through his own study of the Bible under the guidance of his new friends, to a point where he believed that God would heal him in answer to the united prayers of himself and his friends. The ordinary ceremonial was proceeded with, and for days and weeks the patient, keyed up to a high pitch of expectation and faith, awaited signs of recovery. He had abandoned, as the methods dictate, all use of medicines, even the lightest powders that would have afforded him needed rest at night, and still his fearful disease gained headway, and yet his faith held on heroically; but there came a time when human endurance, fortified by divine succor, could hold out no longer against the evident rapid progress of the disease. As certain as he was before that God was going to heal him, he became now as sure that he was to die. Then ensued a fearful struggle—the overstrained faith, temporarily eclipsed by this bitter disappointment, had in it, however, sufficient elements of strength wrought into it by a godly ancestry and by many years of faithful Christian service at last to rally,

and he came out into the sunshine again. No longer, however, did he insist in his prayers that he should be healed of his infirmity. Surer was he that it was the will of God that he should suffer his appointed time and go to his reward; and so, calmly and still heroically, he awaited his time and was made perfect through suffering.

It is hardly to be wondered at that he and his friends, who now mourn his loss, with all due charity toward the persons who seem to have been the instruments in putting his faith to this unnecessary and terrible strain, should have come to feel that there was not merely a mistake of judgment but a misrepresentation of the Christian religion, which, in the case of a weaker man, would have resulted in a total shipwreck of a Christian's faith and trust. Here is the crucial and dangerous defect of the system. We could cite cases where faith has been wrecked. When the devotees of divine healing go so far as to declare a remedy for incurable diseases, they pass, in our judgment, far beyond the confines of a rational and Biblical Christianity; they part company with the great body of evangelical believers, and they come perilously near to bringing the Christian name under reproach and to putting the Christian cause in jeopardy.

A CRUSHING BURDEN.

The firm resistance of the representatives of the German nation to the persistent efforts of Kaiser William to increase the army is not strange when we remember the enormous burden already laid on the empire. During the last thirty years the military forces of Germany have been increased from 1,300,000 to 5,000,000, so that now she has the largest army in Europe, while her annual expenditures for military purposes have grown from \$40,000,000 to over \$100,000,000.

The increase of the German army means a corresponding increase for other European nations in order that they may maintain their relative strength. In thirty years the armies of France have increased from 1,350,000 to 4,350,000; Russia from 1,100,000 to 4,000,000; Austria from 750,000 to nearly 2,000,000; Italy from less than 600,000 to more than 2,200,000; Turkey from 320,000 to 1,150,000; Belgium from 95,000 to 258,000; Roumania from 33,000 to 280,000. These are the figures given by the *Boston Advertiser*. Some idea of the proportion of soldiers in Europe may be gained by remembering that the United States, with its population of 64,000,000, has less than 25,000 soldiers, while Germany, with a population of 50,000,000, has 5,000,000 soldiers.

The armies of Europe during ten years of peace have increased 100 per cent. They now number more than 22,000,000 of men, the most of whom are supported in idleness and largely by the taxation of the working classes. The annual outlay of Europe for standing armies in time of peace approaches \$1,000,000,000. Everywhere the traveler in Europe meets the soldier in uniform. He is in the city street, on the country highway and in the remotest hamlet. He must be fed by the toilers while he is idle. Every year more money is called for and resistance to the increasing taxes is met by hints of danger that war may suddenly break out. It is well known that these rumors of war have been started for the sake of securing the needed appropriations.

Under these burdens the debts of the nations of Europe have grown till some of them are on the verge of bankruptcy. Annual deficiencies have called forth new devices for getting money from the people, and ministries and legislatures have been dissolved only to force on their successors the same problem. It is not in the nature of things that these conditions should long continue. Wars in the past have often been carried on to satisfy the ambitions of kings and military leaders, but the people have gained in intelligence and have demanded a voice in government which is rapidly making such wars impossible. Internal conflicts are now more imminent than those between nations—conflicts between the ruling and the working classes. The latter are coming to believe that the enormous taxation imposed on them for the support of such a multitude of idle men in the period of their greatest strength is an unjust, unnecessary and intolerable burden, and the time must soon come when they will cast it off. Whether that will be done by peaceful methods or by revolution remains to be seen. But these last years of the century are certain to develop wonderful changes in the political conditions of the nations of Europe.

THE LAVISHNESS OF GOD'S BOUNTY.

Just at present, as the fruit trees are full of blossoms, this subject often recurs to mind. There are thousands of the blossoms which minister to the sense of beauty and which send out a delicious fragrance, but which never develop into fruit. God allows trees to bear blossoms far more abundantly than they are needed for the great object for which trees exist. Of course there are minor purposes which in their degree are worth being considered and fulfilled in the divine plans. The gratification of the human senses of sight and smell, the beautifying of the world and the value of blossoms as food for bees and other creatures might be mentioned.

But beyond all these there is a reason for the wealth of beauty with which God adorns the world in spring in the fact that He loves to be lavish. He creates beauty where no eye but His can behold it. For instance, the gorgeous sunsets which occur in mid-ocean, examples of which are witnessed often enough to show that they must occur frequently when no human eye is present to witness. He creates beauty with a profusion and a richness which sometimes almost surpasses belief, as in a violet-studded meadow. Our heavenly Father loves to do things in a grand, free, royally lavish and magnificent manner.

Is not there a lesson here for the soul? Does God care more to please our bodily senses than to benefit our hearts? If He almost overwhelms us with beauty in the natural world, must He not be even more ready and lavish with His spiritual gifts? Is He not, in point of fact? Try once soberly and in minute detail to form some adequate conception of the blessings which you have received from your heavenly Father during your life thus far and you will be amazed at their number, variety, importance and preciousness. The effort to realize them to yourself will render Him dearer to your heart, and will cause self-sacrifice for His sake to seem a privilege.

THE WEEK IN REVIEW.

The rapid transit commission of New York City, after two and a half years of wrangling, has disintegrated, owing to friction, and the city seems no nearer the solution of the problem than it was years ago. The rapid transit bill passed by the Legislature of Massachusetts, which has just adjourned, differs somewhat from the original measure. The sections pledging State aid and permitting street widening and prohibiting consequential damages were stricken out. Not an inch of Boston Common can be taken, and the act will not be operative until it is approved by a majority vote of Boston's citizens. Another act passed, which will help in relieving the congestion of traffic in the streets of Boston, if it is approved by the city council, is that for a subway under Tremont Street from a point south of Boylston Street to Scollay Square, or thereabout. The so-called Lyford-Malone bill, to revoke the charter of the Bay State gas company unless it cancels a certain note for \$4,500,000 before Dec. 1 next, was finally enacted on the last night of the session. This is a righteous measure and will annul the evasion of the law practiced by the gas company. It was defeated once, but second thought and fear of the political consequences if defeated led to a reconsideration and enactment. The bills to prevent watering of stock by semi-public corporations were all defeated in the Senate by close votes. But both branches agreed upon the appointment of a committee which during the recess will consider the question of a revision of the corporation laws of the State, except municipal, and it is the expectation of the committee to give attention to these matters which were passed by the House but were defeated in the Senate. The Senate, in defeating these bills, was under the influence of corporations while the House was singularly free from such unworthy consideration. It is a pleasure to be able to say this in view of the frequent necessity of passing adverse criticism, and especially in view of the character of the two houses immediately preceding. Not a hint has been heard of a salary grab, nor did the session end with that unsteadiness in dissolution which sometimes demoralizes a House two or three days before the final break-up. The House having earned its good reputation the question for the people to settle is whether they will be wise enough to return these men for another term or be sure to send others equally good.

There is too much trial by newspaper in this country, and we do not intend to prove guilty of the offense. There is also often undue emphasis placed upon the relative importance which a trial for murder has in the life of society—altogether too much space is given to personal gossip about the persons involved and to *verbatim* reports of testimony taken. Now and then a case occurs, however, in which profound interest centers—interest that is not limited to the vicinage but is almost world-wide and justifies a certain degree of prominence. Such a case is now being tried in New Bedford, and thus far the procedure has been most creditable to the counsel and the judges engaged, presenting in its celerity of movement, the lack of asperity between counsel and the ignoring of technicalities, a pleas-

ing contrast to the trials recently held in neighboring States, facts which the ablest correspondents of New York journals assigned to duty at the trial have not failed to comment upon. The case, by reason of the atrocity of the crime committed, the sex of the alleged criminal, the exclusive reliance upon circumstantial evidence, the eminence of counsel and the dramatic incidents of the trial, promises to be one of lasting celebrity. Congregationalists have peculiar interest in it because the defendant is a member of one of our churches in Fall River, and throughout the terrible ordeal she has had the sympathy of our clergymen in that town.

The appointment of one who is nominally a Tammany man, but who always has been an opponent of Senators Hill and Murphy, as postmaster of the city of New York is regarded as a shrewd move by President Cleveland, calculated to please least those who hoped for a promotion in the line of civil service reform, but at the same time not furnishing the spoilsman with much reason to rejoice. The statement by the President that Congress will be summoned to meet in extra session in September, expressly to legislate upon the monetary problem, has suggested to the editor of the New York World a telegraphic poll of the members of Congress, and it must be confessed that the result does not make the outlook for the repeal of the Sherman law very cheering. The Republicans of Ohio have renominated Mr. McKinley as governor and adopted a platform which is as stiff in its support of the McKinley tariff and as unqualified in its advocacy of generous pension legislation as if the result of the last presidential and congressional elections had not been disastrous to the party or any word been said about reform in the administration of the Pension Bureau or scrutiny of the lists of pensioners. Governor McKinley has made a creditable record as governor and doubtless will be re-elected.

Chief-Justice Fuller of the United States Supreme Court is responsible for the opening of the World's Fair last Sunday. The case of the Government against the fair had been tried by the United States Circuit Court, three judges sitting. The court decided, June 8, that the managers of the fair were bound by their contract with the Government to close it on Sunday and issued an injunction to that effect. They allowed an appeal, but a supersedeas which would have permitted the fair to open pending the appeal they refused to grant. It had been expected that Chief-Justice Fuller would sit as one of the judges with the court, but it was announced that on account of sickness in his family he did not do so. Yet later he took the responsibility of granting a stay of proceedings, thus practically reversing for the time at least the decision of the court with which he had declined to sit, which had heard the argument in the case and had passed judgment. His action may be correct in law, but if it is law is not adequate protection for right. This act of the chief justice certainly does not increase respect for law nor will it add anything to the luster of the high office which he holds. With such aid as he has rendered to the men who have defiantly broken their contract with the United States Government, it is quite

possible that the fair may be kept open on Sundays during the entire season, in spite of contracts or public remonstrance or decisions of courts. The attendance on Sunday again was disappointing to the managers. Indeed, it seems as if the working people of Chicago and vicinity, for whom it is claimed it is necessary that the fair should be open, have a more conservative and traditional regard for the Lord's Day than the managers. Official figures from Secretary Dickinson of the national commission show that 25,825,086 people petitioned for Sunday closing and only 85,507 for Sunday opening. Analysis shows that of petitions for closing Pennsylvania and Michigan sent the most, Maine and Connecticut are not credited with any and Massachusetts only sent 9,626 names, which number is not very impressive when compared with Ohio's 4,000,000.

To parsimony and criminal negligence must be attributed the great shame which rests upon the Government of this republic as the result of the awful catastrophe of June 9 in Washington, whereby twenty-three clerks employed in the War Department were killed and sixty-seven injured. As long ago as 1881 the structure formerly known as Ford's Theater, where Wilkes Booth assassinated Lincoln, was declared unsafe. Frequently since then the attention of Congress has been called to the building and the danger to life and records which the negligence of ordinary precautions challenged. At one time the receptacle of the books and collections of the Medical Museum, the building of late has been used by the pension record division of the War Department, employing 400 clerks, many of whom, realizing the peril they were in, had, by taking accident insurance policies and studying the exits from the building, prepared for the worst when it came. Early last week, despite the well-known condition of the building, contractors employed to place an electric light plant within it were permitted to excavate below and about the foundation walls. As a result early Friday morning, just after the clerks had taken their places at their desks, the front portion collapsed, and floor after floor, with their loads of human beings, furniture and records were deposited in the cellar and street. Not since the day when Lincoln was assassinated has the capital city been so intensely stirred with sorrow and indignation. Mass meetings of the citizens have denounced the parsimony of Congress and the indifference of War Department officials. Funds for the relief of the widows and orphans have been pouring in, and the hearts of the people have proved generous in time of need. Secretary of War Lamont has appointed a military commission of inquiry, with instructions to probe the matter to the bottom. No white-washing report will be accepted by the people—that is certain. What adds horror to the case is the undisputed fact that other buildings occupied by department clerks and leased by the Government are in a condition that invites a repetition of this disaster at any moment.

Two conventions held in the Northwest last week ought not to be overlooked. One, in St. Paul, Minn., consisting of bankers, merchants and shippers from the United

States and Canada, had for its object the creation of sentiment in favor of reciprocity in trade between the two countries, the improvement of present waterways and the construction of others. This was the second annual convention called for this purpose. Prominent men attended and spoke, and the subject is one that has special pertinence and popular support in the Northwest and New England. The other convention assembled in Chicago, at the call of Governor Nelson of Minnesota, and had for its object a comparison of views relative to anti-trust legislation and the formulation of a platform upon which all who are disposed to fight the great monopolies can stand. The call was issued as a direct result of the revelations which Minnesota had last winter of the grip which the coal combine has upon the people of that State and the Northwest. Unfortunately, the delegates to the Chicago convention were not able to agree upon a platform, Governor Nelson and Editor Rosewater of the Omaha Bee leading a conservative wing and Ignatius Donnelly and Gen. J. B. Weaver a radical faction that bolted the convention. Even the conservatives indorsed free silver coinage but they refused to favor national ownership of the Pennsylvania coal fields, and confiscation of the property of trusts, for which ideas Ignatius Donnelly vainly contended. The decision of the majority of the delegates to fight monopolies by strictly constitutional methods is a welcome sign. It will win support to the permanent organization which was formed.

It is a notable event in the life of any people when one who is generally conceded to be the finest exponent of any great art passes away from the stage of action and life. Hence the significance of the death of Edwin Booth, a brief sketch of whose career we give elsewhere. By his decease the loss seems to be unusually severe, for it is confessed by men of his own profession that he has no, or very few, imitators at a time in the history of the drama in this country when intellect and character are most needed. Mr. Booth himself seemed to realize this fact, and it did not add joy to a life which more than most men's suffered the extremes of sorrow and delight. In a letter, written in 1884, to a friend who thought of leaving the profession of medicine for that of acting Mr. Booth wrote these words, which, in view of his position and success, are most remarkable.

Had nature fitted me for any other calling I should never have chosen the stage; were I able to employ my thoughts and labor in any other field I would gladly turn my back on the theater forever. An art whose professors and followers should be of the very highest culture is the mere makeshift of every speculator and boor that can hire a theater or get hold of some sensational rubbish to gull the public. I am not very much in love with my calling as it now is (and, I fear, will ever be), therefore you see how loath I am to encourage any to adopt it.

Realizing that an institution which is hoary with the traditions of centuries, and has appealed to and satisfied a craving in human nature for so long, is not likely to pass away so long as men are human, it is of vital importance to the welfare of society that the dramatic profession should not cease to have intellectual and trusted men and women as its exponents, and that these should set forth plays which are something

more than the meretricious translations of unclean French comedies or vulgar representations of equally vulgar phases of American life. Mr. Booth living helped to elevate the ideals of his profession. Though dead may he yet speak.

The new Hawaiian minister, Mr. Lorrie A. Thurston, has been presented to President Cleveland. Neither of the formal speeches on this occasion give any indication of a change in the hitherto friendly relations between Hawaii and the United States, but the latest reports from Honolulu cannot be said to be as reassuring. The royalist party has been found guilty of conspiring against the provisional government and planning to destroy the government buildings with dynamite. Naturally this has compelled the government to be more stringent. An attempt of Claus Spreckels to embarrass the government by demanding from the not too plentifully endowed treasury the payment of a large indebtedness due him gave the merchants of Honolulu an opportunity to show their patriotism by speedily subscribing the whole sum, thus, at one stroke, satisfying the shrewd rapacity of Mr. Spreckels and relieving the treasury of a grievous burden. From the conflicting rumors about Mr. Blount's purposes and those of the authorities at Washington, it is difficult to discern the truth. This much seems to be certain, that the provisional government has had some reason to be dissatisfied with the treatment it has received; that it wants annexation or nothing; and that if that is not granted by this administration or the next Republican one Great Britain may be asked to furnish its legal as well as moral support to a people intent upon having the principles of Christian civilization permanently inwrought into the governmental fabric of the islands. Samoa seems to be about entering upon another season of internecine warfare. The Berlin conference of 1889, in which Great Britain, Germany and the United States attempted to settle the form of government of this neutral territory, has not borne the ripe fruit of tranquility which it was hoped it had.

So much misinformation as to China's attitude toward us, now that the Geary law has been declared constitutional, has been sent out that possibly it is well that a private letter from Tsui Kno Yien, the Chinese minister in Washington, has been published, showing that China understands that the law does not represent the real opinion of the people; that it has protested strongly against the act and ordered its representative to adopt a firm attitude; and that it recognizes that the administration "is not pushing matters to extremes, but still has regard for the maintenance of mutual friendship, and is endeavoring to observe the treaty stipulations of the two nations." The text of the new treaty with Russia, which becomes operative on the 24th, has been given to the public and formally announced by President Cleveland. Much of the condemnation which this treaty has received might have been avoided but for the unnecessary and conventional secrecy which pertains to such diplomatic negotiations. It may not be satisfactory to former subjects of the czar now in this country; it may make it more difficult for Russians of

a certain type to find shelter here; but as we read the treaty, on its face, it does not make this Government the tool of the czar in his efforts to punish political offenders, as has been asserted. No Russian can be surrendered unless the evidence would justify his or her apprehension and commitment for trial if the crime or offense had been committed in this country. Moreover, if it is held that the evidence justifies a trial, it may be held in this country. Very properly the attempt to or the accomplishment of murder, of assassination, or poisoning of the czar or the president is not considered a political offense, hence is extraditable.

IN BRIEF.

Except from the Unitarian meetings there was hardly an echo this year of that once famous season in Boston—Anniversary Week.

The *Home Missionary* is very attractive reading nowadays. The June number has some capital illustrations. It is plain that Dr. Clapp was born to be an editor.

Is it not a trifle extravagant for as steady a religious newspaper as the *Examiner* to affirm that "the Bible, as we now have it, swarms with errors, as every competent scholar admits"?

The editor of the *London Spectator* must have been reading Lawrence Gronlund or the *New Nation*. He affirms that the United States is "more torn by social hatreds than any country in the world."

By way of contrast to the church recently noted in this column which pays its pastor \$3,500 and gives to missions \$132 is a country church which last year gave its pastor \$700 and to missions \$500, and the pastor was proud of it.

"There has been scholarship enough any time these one hundred years to have overturned all the creeds if the people had been ready." So says the *Christian Register*. Assuming that the people are ready now will our contemporary name the men of the present day who are capable of beginning this task?

The nuisance of asking people to form links in a friendship chain, and to send copies of begging letters asking for small sums of money "to help a worthy cause" "In His Name," is being revived. If the cause be worthy the appeal should be made directly to those on whom there is some reasonable claim to help it. But the proper place for such letters is the wastebasket.

We continue to receive copies of a spurious encyclical, purporting to have been issued by the Pope and calling on Catholics to exterminate all heretics in the United States when the Catholic Congress shall convene at Chicago next September. It does not seem possible that any intelligent persons can believe that such a stupid forgery was issued by the Pope of Rome.

The American Board received for May in donations \$31,628.75 and in legacies \$17,009.68. This is a loss in donations, as compared with May, 1892, of \$8,162.33 and a gain in legacies of \$3,090.22. The total receipts for the last nine months are \$462,199.17 as against \$511,697.99 for the corresponding period last year. The loss is wholly in legacies, though in each of the last three months there has been a falling off in donations.

Rev. R. F. Horton of London, since his return from this country, has had many pleasant things to say of his brief experience here. But he recalls from the gambling and drinking which disgrace the ocean steamships, and all

decent Americans will agree with him that since persons openly indulging in such vices would be arrested if on land they ought not to be allowed to go free when on the ocean. It is quite time to reform the morals of travel on shipboard.

A correspondent in a kindly epistle, expressing regret that we do not wholly accept the Westminster Confession, writes: "When you reach heaven I think you will radically change some present views." We think it quite probable. "Now we see in a mirror, darkly." Fuller knowledge will no doubt be given us and will be welcomed. But we should be more impressed with our friend's judgment of us if he were not so sure that when he gets to heaven his views will not change.

The society with the long name—S. P. C. A.—proves its value again by getting in the way of that 800 mile race from Nebraska to the Fair. The cowboys who proposed to ride horses to death ought to know better, but just because they don't, and because the animals who do can't help themselves, a society is necessary to protect them. May it succeed in this instance! American cowboys have a reputation to sustain, and it is in their interest also that the society steps in to prevent this barbarous cruelty.

The president of one of the recently collapsed manufactories was interviewed by a reporter immediately after the notes had gone to protest. His answer to inquiries is an instructive commentary upon the carelessness with which business men lend their names as officers or directors to enterprises over which they exercise no real control. He said that he was only nominally the president, as the company was run by Doe and Roe. He had not attended more than one of its meetings in a year, and knew little about its affairs. He had heard that the company's discounts had been cut off at the bank and that it was consequently embarrassed. He knew nothing personally about the protested paper. Surely responsibility in offices of trust means something more than this.

The students of Boston University, living at the settlement in Boston's West End, have found that the knowledge of church history gained in college and theological seminary has helped them in dealing with Catholics; that, as Professor Mitchell says in *Zion's Herald*, "others have found that the quickest way to interest a Jew is to show him that you can read Hebrew. Not long ago a brother, who had striven in vain to make a poor, forlorn Greek understand English, finally reached his mind and heart through the fourteenth of John in the original." In all probability the men at the Andover House, whose work for the past year is reported on page 950, could tell similar tales of the advantage which, in their peculiar pioneer work, they have derived from a thorough education.

The president and professors of Rutgers College ventured to protest against the iniquitous legislation of the last Legislature of New Jersey, which sanctioned race track gambling. Now the State officials, controlled by the politicians who were scathingly rebuked by the outraged public, are withholding the money due the college for State scholarships in the scientific school, as a punishment to the instructors who had the temerity to stand by morality. The people of the State of Monmouth and Trenton cannot quietly endure such tyranny and be worthy sons of gallant sires. The truth of the matter is, that with the friends of saloons destroying with dynamite the homes of preachers, editors and citizens who oppose them—as has happened at Muscatine, Io., and Cattlesburg, Ky., recently—and politicians attempting to punish educators for using their great influence in opposing evil, the boasted

right to freedom of speech in this country needs fearless defense by the temperate, unbribable, courageous public.

At a revival meeting the evangelist requested every man who had paid his debts to stand up. They rose in a mass. Then he said, "Sit down, and every man in this meeting who has not paid his debts stand up." One individual raised his arm aloft. "My good man," said the evangelist, "have you not paid your debts?" "No," said he, "I have not paid them and I cannot pay them. I am the editor of a religious periodical and nearly every member of this congregation owes me for my paper." This editor should consult with the editor of the *Sacred Heart Review*, who offers to have masses said for the spiritual and temporal welfare of the subscribers of the paper. Possessing neither the official sanction nor self-interested support of clergymen, as do the Methodist journals, nor ability to provide masses, as is so shrewdly suggested by the editor of the *Review*, we have to rely upon the intrinsic merits of our paper to sell it, and the sense of duty of our patrons to induce them to pay their subscriptions.

STAFF CORRESPONDENCE. FROM NEW YORK.

We have had a high time with the Infanta and are lonesome since she left us, but it is generally understood that she was glad to go—even to Chicago. Tammany's entire resources were brought out in her honor and nothing was left undone for her entertainment—rides in Central Park and outside of it, in carriages, surface and elevated cars, behind electric motors, in river steamers and yachts, and by every other means of locomotion known here. Then there were royal breakfasts, lunches and dinners, reviews of our military, police and fire departments, inspection of our finest public and private buildings, rides across the Brooklyn Bridge, a visit to the bulls and bears of the stock exchange, a grand ball, a partaking of mass at the Cathedral, and with the masses at the theaters. What might have been her fate but for the sure remedies in which all our drug stores abound for "that tired feeling," it is not easy to say. She won many hearts by her unaffected modesty, naturalness and love of children, scores of whom will remember through life her unstinted kisses and petting.

But her most widely known and most memorable act was her Memorial Day visit with the widow of General Grant to his resting place, and bedecking with flowers the tomb of the hero whom she met and learned to admire on his trip around the world. Her spontaneous tribute was beautiful and touching.

Not a little surprise has been felt at the profuse enthusiasm with which this representative of a by no means "limited" monarchy was received and fêted in this city, second only to Dublin in its Hibernian hatred of absolute sovereignty. "O, she is a Catholic," say many. But thousands of Catholic women land here every month, and the city rulers make no haste to do them special honor. Others, who have read with open eyes Mr. Patrick Collins's exuberant tributes to the virtues of the Queen of Britain and Empress of India, tell of our rulers' vows that they were not to be outdone in deference to royalty by any Irishman of little rural Boston. But that hardly accounts for the rare ovation. Can it be that, after all, there is a little something of

insincerity in the loud-mouthed mockings at royalty that form the staple of the oratory with which the gatherings of our despotic ward democracy abound?

Even New York's never ceasing rush of business and constant change of sensations, rarely allowing the most exciting event to be the theme of more than one or two days' talk, have not yet driven "the Briggs controversy" from our people's thoughts and speech. It is still the uppermost topic, not only among Christians but among reading and thinking men and women outside of the churches. In outside circles there is, of course, a general expression of dissatisfaction with the result reached, as the professor's friends claim, by partiality and injustice, the record and remembrance of which, they say, will seriously react upon the denomination and the cause of religion, while it will excite a growing sympathy for the professor as a victim of persecution. It is widely claimed that the trial has not changed the theological position of one man. Yet in the community, as in the ecclesiastical courts, many who differ utterly from Dr. Briggs's theology stand by him in defense of his right to freedom of research and utterance, giving little weight to the distinction, strongly pressed by the doctor's opposers, between the rights of a private Christian and those of the covenanted teacher of a definite theological system. Those who live long enough will have an interesting time in comparing the outcome of this new development with that of the Unitarian movement in New England a generation ago.

Mons. A. H. De Rougement, bearing entirely satisfactory credentials from Paris, where he is engaged in Protestant evangelistic work, seeks moral and pecuniary aid in the establishment of a greatly needed daily religious family newspaper for the Protestant families of that city. He laid the purposes and plans of the originators of the project before an invited company of gentlemen in the Bible House last Monday, and will doubtless convene other friends elsewhere. The proposal is to buy for \$20,000 an already existing newspaper, convert it and adapt it to the desired use. This the Protestants of Paris engage to secure if their brethren on this side of the Atlantic will invest \$30,000 in the corporation to be formed, so as to provide for the publication for three years at least. He was encouraged to believe that the American quota would be furnished if the French friends should first make sure of theirs.

The Bible House colony has this week had another visitor of most unusual interest in the person of Rev. Francis Penzotti, for some years the Bible Society's agent in Peru and elsewhere on the Pacific coast of South America. Readers of the society's *Record* and of the religious papers will remember the warm personal interest in Mr. Penzotti, deepening into intense indignation at the Peruvian authorities, caused by the publication of the story of Mr. Penzotti's long imprisonment, for more than eight months, in the foul dungeons of Callao for the crime of circulating copies of the Holy Scriptures and privately ministering by prayer and religious teaching to such as would hear.

Through an interpreter Mr. Penzotti addressed the managers of the Bible Society at their monthly meeting, last week, con-

cerning the need, the difficulties and the promise of Bible distribution in Peru, Bolivia and Ecuador, the field of his latest work. He told one most striking fact, that, despite the difficulties on every hand, he and his associate, Mr. Norwood, had actually sold (not given away) in Central America about 14,000 copies of the Bible since last September. No wonder that the society proposes to send him back to the same field and work—a mission which this brave, yet humble and devout, man covets beyond any other.

With sincere regret our brethren here have said good-by to Rev. R. G. Woodbridge, for six years pastor of the Morrisania church, now within our city limits. Mr. Woodbridge came from Iowa City, Io., to this little, disheartened, suburban church in 1887, bringing with him plenty of ingenuity, pluck, perseverance and piety. He has steadily raised the spirits of the people, has added to their numbers, though heavily drawn upon by removals, has secured the erection of a new church building in a very desirable location and leaves them in a condition of fine promise. The church in Middleboro, Mass., is to be congratulated on his acceptance of their call. It will pay to work heartily with him for he will do his full share.

A very marked unanimity of sentiment is observed among all who were at the annual meeting of the A. H. M. S. Those directly engaged in the work and those who attended as hearers alike agree that while most of the gatherings have been fuller in numbers none have surpassed this in interesting and effective addresses and none have equaled it in spiritual fervor, culminating in the meeting on Thursday evening. The very words of the *Congregationalist*, characterizing this feature of the meeting, have been unconsciously used by more than one delighted and profited attendant passing through the Bible House on the way home. It is clear that good people are not tiring of the home missionary work or of this yearly summing up of results. May they never tire of praying and giving to sustain and enlarge an enterprise so grand and inspiring.

June 9.

HUNTINGTON.

FROM CHICAGO.

The World's Temperance Congress, during its three days' sessions at the Art Institute, has enjoyed the smiles of heaven upon its labors so far as the weather could show that God takes this cause under His care. But what shall one say of the meager attendance? To the student of social problems and reforms the apathy and neglect toward the drink curse and the efforts to abolish or check it, as indicated by the absence of the Chicago public from these conferences, is the most astounding factor in the whole problem of alcoholism *versus* society. When it is asserted that "the public" was not present, the charge includes the body of Protestant ministers, theological professors, students of sociology, editors of religious papers, school teachers and church members of the city. At one of the evening meetings, at which eminent speakers like Dr. Cuyler and Mary A. Livermore were announced to present some vital phase of temperance work, the audience did not fill the lower floor of Washington Hall and at no time have the galleries been used. A small sprinkling of city and country pastors

put in an appearance from time to time. It is true that the speakers and their speeches (of a uniformly high order) were warmly received by the people who had "the hearing ears to hear." Still the inexplicable and inexcusable fact is that what should have been an enthusiastic moral demonstration, an exhibition of the interest Christians and intelligent men and women are supposed to have in the temperance movement, dwindled to a palty attendance of 500, never exceeding, I should say, 1,000 persons at the most popular meeting. This is in painful contrast with the throngs surging through all the halls and corridors during the first week of the congress, when "dress reform" and "women's clubs" and similar matters were under discussion.

The congress in itself has been remarkable for the *personnel* of the foreign and American delegates in attendance and for the excellence of the papers offered. The prominent features of present temperance work, as recorded at the congress, are that in Great Britain the distinctively moral and Christian stage of the reform is most prominent. Clergymen are taking the total abstinence pledge and the children are being organized in Bands of Hope to the number of 2,600,000 in 20,000 societies. The appeals to conscience and gospel rescue work along with the establishment of widely distributed coffee houses characterize the work, though political agitation for the legal veto act, or what is known by us as "local option," is the new factor in English temperance reform.

On the continent of Europe, as reported by Miss Charlotte A. Gray, a surprising change of mind is going on relative to the use of wines and beer. The terrible effects of drink on the people are becoming too patent and convincing to be longer ignored or unexposed by leading scientists and physicians. It is the pioneer and missionary work of scientific investigation along with a few apostles of total abstinence, which make the reports from Switzerland, Germany and Sweden of such vital interest here. Possibly our country will receive a revival of temperance sentiment and sound hygienic doctrine when the reflux wave of this work reaches American shores, as it must when future currents of emigrants taught in these temperance truths arrive.

In America it is plain that the emphasis in temperance reform is strongly laid on legislation and securing political control in the several States and the nation. Great attention also is paid to physiological temperance teaching in the public schools. The work through church and Sunday school did not come into any adequate prominence before the congress. Here, it seems, is the crucial weakness in the present management of this reform of reforms. As Archbishop Ireland's paper on Total Abstinence put it in summing up, "Those who feel that they can drink with absolute safety should abstain for the sake of their weaker brethren. We are all keepers of our brothers and love for them should lead us to set them a good example. O, for the charity of a Manning, who took the pledge because a dock laborer needed it."

Especially worthy of mention were the scientific papers by Dr. N. S. Davis of Chicago on "The results of scientific investigation concerning the effects of alcohol on

the living human system," and by Dr. A. Fovel of Switzerland entitled "The effect of alcoholic intoxication upon the human brain and its relation to the theories of heredity and evolution." Mr. Edward Bellamy's brief paper recommended State management of the liquor traffic. Mrs. J. Ellen Foster made an able argument in favor of constitutional prohibition, first in the States as preparatory to prohibition by the federal constitution. On the closing night Colonel Bain spoke words which ought to echo to the world's end.

June 8.

Q. L. D.

FROM THE TWIN CITIES.

In 1856 a poor boy came to St. Paul in the employ of one of the river steamers. When the first railroad was built northward, under the name of the Minnesota & Pacific, he became a railway employé. When under other management the road was near failure he, in some way, became able to realize a dream of past years, and was made president. Since that day the road has steadily prospered, and has pushed its lines north and west until now, under the name of the Great Northern, it connects the Great Lakes and the head of navigation on the Mississippi with the Pacific Ocean. This boy in early days was known as "Jim Hill," and is so commonly referred to in St. Paul even now, although, next to Archbishop Ireland, he is the most widely known of any of its citizens. The completion of the line to the Pacific has given St. Paul an opportunity to honor one of its favorite sons in a formal way. June 7 there was a mammoth street procession. Some idea of the brilliant character of the pageant may be inferred from the fact that the street arches alone cost into the thousands, and are an excellent imitation of white marble.

In the street parade were represented not simply the industries of the Twin Cities, but of the more enterprising towns along the line to the Pacific coast; and some places like Everett, Wn., and Kalispell, Mont., whose names are new to most of us, made the most popular appeal to the public eye. Among the hundreds of floats there were many creditable works of art, but one "touch of nature" interested us more than anything else—a group of some fifty Sioux Indians, with their paint and feathers, ponies and papooses. After them came a model of the first log chapel built on the site of the present city, and some of the oldest settlers followed in the stage coaches which prepared the way for the railway trains. These object lessons in Minnesota history and the display of the resources of the newer lands to the West were extremely interesting.

However, when one considers the great expense connected with such a pageant and the "tinsel and gloss" character of the affair, we can hardly help raising the question, Is it worth while? I am credibly informed that Mr. Hill himself was opposed to this kind of a demonstration, and made the proposition to the committee having the matter in charge that, if they would forego the pageant and devote the money which it would cost toward a building for the public library he would give a like sum for the same purpose. This is very like Mr. Hill, who is not simply a great financier but a cultivated and scholarly gentleman, with a

considerable regard for the claims of philanthropy on men of wealth. He is a Roman Catholic and a liberal supporter of Archbishop Ireland in his numerous enterprises, but he scatters his benefactions, especially in church erection, among all denominations.

The new catalogue of the University of Minnesota, issued Commencement week, is a volume considerably larger than its predecessor, and records substantial growth and educational progress under the energetic leadership of President Cyrus Northrop. The total enrollment for the year is 1,620—1,208 men, 412 women. A new feature of Commencement Day was the appearance of the senior class in cap and gown, and the week was made memorable by the institution of the Phi Beta Kappa oration as a permanent feature of Commencement season, with President Angell of Michigan University as the first orator. The alumni were entertained at the annual dinner this year by Hon. John S. Pillsbury—who has held the office of regent for thirty years—and it was made the occasion of some review of Governor Pillsbury's service to the university. Pillsbury Hall stands a lasting monument to his liberality, and along with these gifts of money he has given a personal attention to the administration of the institution which has been of even greater value. It is a fortunate thing for Minnesota that those men like Mr. Hill and Governor Pillsbury, who are leaders in the business world, recognize heartily the claims of philanthropy.

The May meeting of the Minnesota Congregational Club was of more than usual interest. It was ladies' night, and the papers read by women on woman's work in literature, the church, the school and in the enlarged field opened in other directions were exceedingly clever and demonstrated that the traditions of the club against the participation of women in the meetings were not in the interest of intellectual merit. The question of the division of the club into a St. Paul and a Minneapolis branch was discussed and is likely to carry at the next meeting. The growth of Congregationalism in both centers really demands this, as the present club is too large for the most effective work and there is much good material in either city which is as yet not connected with the club.

Amid so much festivity it is not perhaps surprising that Professor Drummond's lectures, which awakened so great interest in Boston, have attracted little notice this week in St. Paul. This is not a city which is feverishly anxious "to hear some new thing." The reputation of the author of *The Greatest Thing in the World* would have given him a good hearing had he come at another time and been well advertised.

St. Paul seems likely soon to lose one of her most popular clergymen through the call of the pastor of the Unitarian church, Rev. L. M. Crothers, to Cambridge, Mass. His volume of sermons, recently published under the title *Many Members, One Body*, has given him a favorable introduction in many quarters where he was little known before. If he goes to Cambridge, as it is altogether probable he will, his relation toward the Congregational churches and ministers will be somewhat like that of the lamented Dr. Peabody. Mr. Crothers rather quaintly

defined his theological position as follows on a recent occasion: "While I feel bound to be a Unitarian I try to be as little of a Unitarian as possible." J. H. C.

CURRENT THOUGHT.

AT HOME.

Rev. H. I. D. Ryder, an eminent Irish scholar, in the *Catholic World* describes The Proper Attitude of Roman Catholics Toward Modern Biblical Criticism. It is a most liberal article, containing concessions that must startle many of the faithful, viz.: "It was the instinct of uncritical times to find a whole wherever a passage could by itself be made to yield a meaning; and to lose all distinction of emphasis in the one distinguishing emphasis implied in divine authorship; but this has gradually yielded to the exigencies of critical development. At first there was the inspiration of words, then of facts and doctrines only and now it may be that some further stage may be reached. . . . Speaking generally, I would suggest a little more confidence in science, a less confidence in scientific men. Of science, of accurate knowledge, we cannot have too much; let it prevail, a very sea clipping the rock upon which we of the faith are standing, as closely as it may. . . . It may well be, however, that, on this side or on that, we shall have to yield some point of *extra fidei* Catholic tradition; but it is precisely that we may be able to yield rationally and fruitfully, without letting drop anything that is precious, that we must carefully abstain from running away."

The *Watchman* reports Rev. Dr. P. S. Moxom as telling the Baptist Home Mission Society at its recent annual meeting in Denver that "there is more peril to our country today from the growing American greed of wealth and lust of pleasure, and the increasing encroachment of powerful native corporations upon popular rights and popular well-being, than from any other source. Communism and anarchism are not primary but secondary symptoms. An aristocracy or an oligarchy of money provokes and produces a proletariat with nascent instincts for the bludgeon and the dynamite bomb. Selfishness, fortified by social and economic traditions and the unscrupulous purchase or usurpation of political power, is a deadlier menace to national well-being than even the ignorance and the vices of innumerable toiling immigrants."

The *Christian Register's* report of the recent Unitarian anniversary meetings in this city credits Rev. Samuel A. Eliot, son of President Eliot of Harvard, with saying the following words of rebuke: "We have too much negative preaching in the West. You cannot build churches without a definite religion. We must have a positive, uplifting, conserving gospel to preach. And the minister who is going to make any permanent success in the West is one who recognizes that progress is often nothing more than the reshaping or reinspiring of world old forces. . . . I grow very tired of the constant assault which so many of our Unitarian representatives, East and West, see fit to make upon those externalities of religion upon which men put such a false value. We ought never to forget that the test of new opinions is just in their power to promote righteousness and nothing else. If our religious liberty makes a man more useful to his family and his country and the community, and if it helps him to grow in manly stature and earnestness and fidelity, then it is a blessing; but if it lowers manly tone and begets indifference then it is a curse to him. Worse than any bondage to superstition is a liberty which casts off law."

Will there be a division in the Presbyterian Church North? Not if the statements made by Drs. Parkhurst, Van Dyke, Thompson and others, in interviews printed in the secular

press, are indicative. The *Presbyterian* (conservative) gives its reasons for discounting schism: "Dr. Briggs is no Luther or reformer; there is not enough in what he stands for to create a large following. He lacks prudence, magnetism and force as a leader. He represents that which is negative rather than positive. Of the 117 votes in his favor, not twenty of them indorse his views. The ties that bind the most of the clergy to the denomination are stronger than those which attach them to him. They are under vows to submit to their brethren in the Lord. They are Americans and have learned to abide by the will of the majority."—To the intimation that Professor Briggs and others who agree with him will seek shelter in the Protestant Episcopal fold, the *Church Standard*, representing the Broad party in that church, says: "We trust they will do nothing of the kind, and we say so, not because they would not be personally welcome, but because we believe that such a step, if it were taken, would be most disastrous to the cause of Christian unity. At the present moment cordial Christian correspondence exists between our own church and the Presbyterian Church through the agency of discreet commissions appointed by each body. . . . But if any considerable number of Presbyterians were to secede to the Episcopal Church in consequence of the judgment in Dr. Briggs's case, the Episcopal Church could not consistently refuse to receive them, and yet the very fact that it did receive them would almost of necessity give rise to a feeling of resentment in the Presbyterian Church, which might put an end to the hopeful correspondence now in progress."

The *New York Observer* (conservative Presbyterian) believes it to "be pure folly to suggest that the disavowal of Dr. Briggs's doctrines is the throwing overboard of the highest scholarship in the Presbyterian Church. . . . His work has been highly destructive. . . . While the fly of false doctrine remains in the spikenard the odor is unsavory and Presbyterians cannot abide it."—The *Evangelist* (liberal Presbyterian) is not altogether dissatisfied with the result, because a decision is secured and men know where to stand and what to do. The case now is simplified, disentangled from technicalities, and the decks cleared for a contest of far greater importance, viz., "The right to liberty wherewith Christ has made us free."—The *Interior* (moderate Presbyterian) counsels its readers to practice Christian stoicism. Man "constantly sees that man's inhumanity to man makes countless thousands mourn, and he shall not go anywhere in society or community or organization or church without finding it." It reminds the denomination of the General Assembly of 1845, which in formal deliverance proclaimed Christ as the indorser and upholder of slavery and put its anathema on those who would not so believe and teach. In 1866 the same body pronounced the very doctrine of 1845 to be "blasphemy," and thus alienated the Southern church.

Ex-President Robinson of Brown University, writing in the *National Baptist*, says of the result: "If regard for truth and love for Christ and a pure Christianity have been the animating motives with the prosecutors, it is difficult to conceive a more egregious blunder than his trial and condemnation. . . . It has exalted him to the dignity of a martyr. . . . It will not close the Union Seminary nor drive the professor from it, but will attract to it from all over the country liberal-minded young men, who will want to know on what foundations his terrible heresies rest."—The *Western Christian Advocate* (Methodist) says: "The enlightened Christian sentiment of the world is three to one in his favor. . . . Pity the issue were made. Pushed by Genevan zeal and conscientiousness the result could not have been different. But the letter killeth; the

Spirit maketh alive. We live in the age of the Spirit, where love is loyalty and service the only catholic confession of faith."—The *Churchman* (Protestant Episcopal) remarks that "the General Assembly is committed to a theory of inspiration which has probably never been adjudicated before by any considerable body of Christians."

THE FAIR TO EASTERN EYES.

III.

From visions and rhapsodies I pass to a few homely and practical suggestions which may perchance form a useful, if not brilliant, conclusion to this string of random observations on the World's Fair. The great majority of persons who will visit Chicago this summer have neither time nor money nor strength to waste and it is for such that the following hints growing out of a fortnight's experience are designed. It is true of the fair as of almost everything else worth seeing or knowing about, that one has to take his own bearings and to size it up from his own angle of vision, but a friendly hint or two from one who has gone on a little in advance never comes amiss.

It has been said a number of times, and the remark will bear reiteration, that it is wise to engage in advance one's accommodations, and, in the majority of cases, it will probably be more satisfactory and quite as economical while in Chicago to live on the European plan. Indeed, many, if not most, of the hotels are conducted on that basis. This allows you to get your meals wherever you happen to be when the very vulgar but quite universal craving for food reasserts itself, as it is bound to do, even at the World's Fair, three times a day. As for hotels and boarding houses, we should be inclined to declare that their name is legion were it not for the unfortunate Scriptural associations of that term. But the fact is that one need not go far afield to find a good tarrying place at prices ranging from one end to the other of the commercial scale. Current stories of extortion are to be taken with a grain of salt and should always lead to an examination of the story-teller with a view to discovering whether he has yet cut his eyeteeth. No doubt there are individual cases of extravagant charges, but one can live about as cheaply and as satisfactorily in Chicago this summer as in any American city. Of course there is no limit to what one can spend if he has a mind or a purse to. Neither is there in Boston or in San Francisco.

Without attempting to particularize much, personal knowledge permits favorable mention of the Hotel Endeavor, the South Shore and the Bay State, all of which are comparatively near the ground. The Hyde Park Hotel, somewhat more expensive and elegant, is one of the best of the all-the-year houses which are convenient to the grounds. If one is alone or accompanied by a friend or two he can hardly do better than to take up his abode in the dormitories of Chicago University, which are remotely suggestive of the classic halls of Oxford and Cambridge. Here a good room can be obtained for \$7.50 a week, and you are almost near enough to the Midway Plaisance to hear the roaring of Hagenbeck's lions, whose dulcet tones at the witching hour of 1 A. M. foster the pleasing fancy that you are out on the Western frontier.

Besides the large growth of caravansaries adjacent to Jackson Park the down-town section of Chicago is crowded with spacious and magnificent hotels, and on the North and West Side, too, one can find not a few places in which to lay his weary head. Fortunately, indeed, is the man to whom swing wide the doors of one of the charming and hospitable homes in which the city abounds, but in lieu of such entertainment he might do much worse than to pull the latch-string of one of the elegant buildings of Chicago Theological Seminary whose rooms, offered at a reasonable rate, are already in demand. The distance of the North and West Side from the fair has its compensation in the opportunity thus afforded to see something of other and more representative sections of great and wonderful Chicago than those lying immediately about Jackson Park. The excellence of the railway service facilitates going and coming. The Illinois Central carries one in fifteen minutes and for ten cents from the heart of the city to the fair, while the elevated road covers the same distance for half that sum, though twice the time is consumed. By all means take the water trip (fifteen cents) from Van Buren Street to Jackson Park at least once. It furnishes a new and striking approach to the grounds and it is a pleasurable sensation to be on the deck of the whaleback, the largest excursion steamer in the world. The trolley-coach ride, too (\$1.00), is well worth taking. The route traverses the most beautiful boulevards and passes some of the finest residences in the city.

Once through the turnstiles and a citizen at last of the White City of countless and bewildering attractions, what shall be the program? The first effort should be to familiarize one's self with the buildings and the grounds. For this one needs an experienced friend or a guide, who will serve a party of five for fifty cents an hour. Learn the location and the names of the principal structures. An early visit to the upper gallery of the Administration Building (free) or the top of the Manufactures Building (twenty-five cents) will give just the bird's-eye view that you want, while a trip through the lagoon (fifty cents) and a ride on the intramural railway (ten cents) will also facilitate the process of getting the points of compass. The sooner one becomes acquainted with the exposition in the large and learns the shortest ways of getting from point to point the more advantageously can he employ his time. A good map is a *sine qua non* and the twenty-five-cent edition of the official guide is almost as indispensable.

It will expedite matters and economize energy to plan one's route with considerable care at the beginning of the day, and at the day's end to run over in your mind or with a companion its events and scenes with a view to clinching and strengthening predominant impressions. A note-book can be made of value, though there are few more pitiable objects than those indefatigable and conscientious sight-seers, who from early morn to dewy eve are forever pulling out these articles and jotting down some fact about the output of iron ore from Arizona or the winter's program of the Browning Club in Weighback, Dakota.

It is a mistake to try to go about with a large party. Two, or at the most three, are a far more desirable number, and one can

have a very fair time by himself provided he is the right sort of a fellow. It is well, also, to vary the heavier work of sight-seeing by an occasional ride on the water or on the rail, and a chair ride rests one wonderfully. The price per hour—seventy-five cents—seems a little high, but if it is true, as reported, that many of the chair pushers are preparing for the ministry, you can, perhaps, see it to be your duty to devote to this use a part of the money you had proposed to give this year to the society for the education of indigent theological students. Moreover, as you are wheeled about, you can find an opportunity to drop a cheering word to your propeller and to discuss with him the cause and cure of the prevailing distemper known as the higher criticism.

If you are like a good many other people you will bring your luncheon to the fair and eat it in proud oblivion of the passers-by, but if you are not particularly fond of lugging a paper bag around all the morning you would better know in advance the location of some good restaurant. The one in the Horticultural Building is especially to be commended. The Vienna Café is a favorite resort, while other of the foreign restaurants have their peculiar attractions. You will learn, to your surprise, that a ham sandwich purchased at the Swedish restaurant tastes precisely like a ham sandwich bought anywhere else in America. Soda fountains and lemonade stands are abundant, and Waukesha water flows copiously when you drop a penny in the slot. Hogs heads announcing themselves to contain "sterilized water free" are encountered frequently, but they do not seem to be extensively patronized. In the course of a fortnight I remember seeing only three persons thus slaking their thirst. The country folk particularly regard them suspiciously and evidently labor under the impression that they are the newest thing out in dynamite. And speaking of deadly machines, it is worthy of remark that the exhibit of soda fountains in the Manufactures Building is directly opposite the exhibit of tombstones. Was this juxtaposition intentional? In the line of beverages one should refresh himself now and then at either Baker's or Van Houten's chocolate establishments. You can save time and money by getting around there at luncheon time.

As to sight-seeing *per se* it would be vain to attempt to tell what to see and what not to see. As a rule discriminate against what you have already seen or what you are likely to see in years to come. Study the distinctive and representative things, notice what is characteristic of other lands, what evidences the higher progress of the race. This is what makes the Woman's and Children's Building so fascinating. Give plenty of time to the Art Building, remembering that there are massed the beautiful and noble creations of master painters and sculptors of the world. An American will tarry longest in the salons hung with the works of his own countrymen, and the United States Loan Collection is also one of the finest there and most rewarding to study. The educational exhibit ought not to be hastily inspected. Every college man will want to look up the display made by his own *alma mater*, and to move about among the kindergarten, industrial school, techni-

cal, university extension and woman's colleges exhibits will give one an enlarged conception of what is going on today in the educational world.

If your stay is limited to seven days one may profitably be devoted to the Midway Plaisance, which is one prolonged side show to the variety and interest of which almost every nation under heaven contributes. I will not offer any specific advice here, for if I should utter any warnings against this or that attraction it would probably be a good advertisement for that very concession, and those who went would justify themselves on the same ground which a gentleman of my acquaintance took when he said that he wanted to see what our foreign missionaries had to contend against! The Street in Cairo and the Irish Village are among the quaintest and most interesting of the attractions of the Plaisance.

One who thinks that "people are better than stumps" will find an exhaustless field for study at the World's Fair. Indeed, it would pay to take a half-day from sight-seeing simply to follow the crowds around and scrutinize the various types of character. The great American people in all their glorious diversity are showing up at the fair. It will do you good to rub up against them, to mark their dialect and their colloquialisms, to notice their manners and their want of manners, to reflect on what a single day spent in viewing the riches of this exposition will mean to the lives that have been spent in the out-of-the-way places of our land—that have moved in narrow grooves and to whom the beauty of art, the wonders of machinery, the color and glow and picturesqueness of human life as it is lived today in the great centers of the world have never before disclosed themselves.

Thus it is that to all our people of whatever station the Columbian Exposition may prove a means of education and a source of inspiration. It is something more than a huge bazar, something more than a panorama of shifting and transient beauty. It is an outstanding and indisputable evidence of nineteenth century civilization. It is a prophecy of greater and nobler progress in all the golden years which are yet to be.

H. A. B.

THE PLACE OF JESUS IN THE SCALE OF EVOLUTION.

BY WILLIAM W. MC LANE, PH. D.

That "all scientific men today are evolutionists" and that all college graduates "have been trained in laboratories in which evolution is an axiom presupposed in every experiment and classification" are statements to which exception would be taken by some who remember the position of the late Professor Agassiz and who are familiar with the present position of Dr. Virchow on the subject of evolution, but they are statements made by very intelligent men and they indicate the general acceptance of the theory of evolution. According to the theory of evolution, from a few forms or one, through the laws of growth with reproduction, inheritance, variability, struggle for life and natural selection, all living creatures have been evolved.

There are some evolutionists who make no inquiry as to the origin of life and as to the primal cause of variation and development. There are some evolutionists who

regard evolution as a mode of creation and a method of continuance of life adopted and pursued by the Creator.

Some of these endeavor to bring all things into subjection to the fundamental laws of evolution. For example, revelation is not the sudden flashing of spiritual truth upon the vision of some seer, who becomes thereby a prophet of the Lord, but a gradual illumination and apprehension of moral truth by men that are like travelers who are climbing some mountain high at the dawn of day and of whom those who have climbed highest obtain the clearest and the furthest vision; a miracle is either an impossible thing or else the product of a constant force hitherto not manifested or not perceived; and, finally, there are some who say that Jesus is the flower of Israel, the perfection of a religious people, the maturity of manhood, and therefore the image and the revelation of God. That is to say, supernatural revelation, miracle and incarnation, as they have been understood in the church, are impossibilities which evolution rules out of the world. But before we abandon our faith in the fundamental things of Christianity we may well inquire whether, if we accept evolution as the method of creation and continuance of life, we must give up more than any sane evolution can ask, for it is evident that there are beginnings of things—physical, vital and mental—which evolution accepts but of whose origin it gives no account. In like manner there may be in this world beginnings of things spiritual, moral and divine, which evolution must accept but of whose origin it can give no account.

Science perceives phenomena, connects them as antecedent and consequent, cause and effect, and arrives at last at a perception of forces and entities whose qualities and existence it apprehends even when it is unable fully to comprehend them. It would be most unscientific to claim that a phenomenon, like Jesus, must be accounted for by the ordinary laws of evolution, if those laws fail utterly to account satisfactorily for His person, His character and His work.

The first law of evolution is that of heredity; this is the conservative principle of evolution; it determines the direction of development. But the first law of evolution, the principle that like begets like, does not account for the origin of anything at all but only for the perpetuation of that which has prior existence. The pure character, the perfect wisdom and the matchless power of Jesus cannot be accounted for by the law of heredity. His ancestry contains the name of Tamar as well as Ruth, of Manasseh as well as David, of the sinner as well as the saint, and it is marked by the limitations which are incident to men and stained by the sins which are common to the race. The Jews who saw Jesus were right when, in their astonishment, they said: "Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? Is not His mother called Mary? And His brethren and His sisters are they not all with us? Whence, then, hath this man all these things?" His ancestry was not a sufficient cause of His claims, His character or His work. Such peerless perfection does not issue suddenly from such lowly parentage.

The second law of evolution is that of variation, that is, the departure of the off-

spring from the type of the parent; this is the progressive principle of evolution. But in the ordinary development of living creatures it is a very gradual and a very limited departure. In intellectual and moral life, in the case of men, variation is occasioned mainly by superior opportunities of education on the part of the offspring over those of the parent.

Variation must be accounted for either by something in the environment or by something in the individual. The variation of Jesus from the men of His race and of His times cannot be accounted for by His environment. His character, His teachings and His spirit transcend the law of Moses, the tradition of the elders and the spirit of the age in which He lived. He claimed to be the Son of man and the brother of men; the law of His life was love; His words and deeds were a benediction and a blessing. A comparison of Jesus with the men about Him is sufficient to show His transcendent superiority to the men of His race and of His times. His superiority was not due to the conditions and circumstances of His life but to His own spirit. If that spirit cannot be accounted for by the law of heredity, whence did it come?

Again, it must be noted that Jesus is not a departure from His race and parentage marking a beginning of variation to be succeeded naturally by other like departures issuing in higher character and holier life; but He stands superior to all men of subsequent times. There may be on the part of men a better apprehension of His character, and knowledge of His life and comprehension of His teachings, but there is no improvement upon them. He stands, through the centuries, as a recent writer upon the relation of evolution and Christianity has well said, as a cause and not an effect. His sermon upon the mount is unrivaled, His prayers are peerless, His life is the ideal which men, following afar off, strive to imitate and but poorly reproduce.

Through the ages He commands the homage of the mind, the love of the heart and the obedience of the will of man. How can Jesus be accounted for? Not by the ordinary laws of evolution by which, it may be, the ordinary course of creatural life is carried forward in the world; that is a scientific impossibility. He can only be accounted for by the power of a divine life dwelling in Him—a life from God.

Evolution knows nothing of primal causes or of beginnings but only of perpetuation and change, deterioration or completion. Evolution cannot account for the origin of life. It cannot account for the origin of mind. "In what manner," says Mr. Darwin, "the mental powers were first developed in the lowest organisms is as hopeless an inquiry as how life first originated." It cannot account for the origin of morals. The action of a mother bird or beast who incurs danger to save the life of her young is spontaneous. It is not due to remembrance of past action which experience proved to be beneficial. The social nature could never develop into a moral one unless it was fundamentally and originally moral.

In like manner evolution cannot account for the origin of Jesus; He transcends the laws of evolution. He is original and unique. No sufficiently scientific explanation of Him can be given except that which

s given in the Scriptures—"Jesus was made of the seed of David according to the flesh, and declared to be the Son of God with power according to the spirit of holiness." And there is no better philosophy of the person of Jesus than that of John, who lay in His bosom and heard His word, who stood by His cross, who entered His empty tomb, who walked by His side and who, in vision, beheld Him glorified in the heavens and who says of Him, "The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father and was manifested unto us."

SOROBY CLUB SKETCHES.*

XXIV. DISTINCTIONS BETWEEN THE PLYMOUTH AND BAY COLONIES.

BY REV. MORTON DEXTER.

Mention already has been made of several attempts to settle upon Massachusetts Bay, and there had been others. Weston had sent a colony to Wessagusset, now Weymouth, in 1622, which soon collapsed, and in the same year a trading station had been established by Thomas and John Gray and Walter Knight at Nantasket, or Hull, which had become permanent in 1624. Robert Gorges had tried vainly to colonize at Wessagusset in 1623, but William Blackstone had remained after Wollaston's departure and had settled at Shawmut, now Boston, in 1625. Samuel Maverick had occupied Winnisimmet, now Chelsea, in 1624, moving to Noddle's Island, now East Boston, in 1627. Thomas Walford had established himself at Mishawum, the present Charlestown, in 1625, and in the same year Mount Wollaston had been settled by Captain Wollaston's expedition, Thomas Morton remaining after most of the company had withdrawn. Other small beginnings also had been made by 1628 where Dorchester, Watertown, Dover, Salem and Gloucester now are. But no proper colony had been established successfully.

On September 6, 1628, however, John Endicott landed from the ship *George* at Salem, with a considerable company, some of whom settled there while others established themselves at Charlestown. It is said that by the autumn of 1629 about a hundred persons were in the latter settlement. Other ships and immigrants followed the *George* during the same year. On June 9, 1630, the first ship-load of John Winthrop's company reached Nantasket in the *Mary & John*, on June 22, Winthrop himself with another portion of his company landed at Salem, and Winthrop five days later visited Charlestown and examined that region, where he decided to settle. But the lack of good water and food sufficient for so many soon scattered his colonists. Some moved to Roxbury, others to Medford, and Winthrop, with Rev. Mr. Wilson and most of his congregation over to Boston. From that time the Massachusetts Bay Colony, to which all these settlements fairly belonged, continued to increase and prosper. It outnumbered the Plymouth Colony from the outset and surpassed it in prominence. But in some most important particulars the latter exerted the more controlling influence. To narrate the career of the Bay Colony, interesting although it is, is not included in

the purpose of these sketches. But, in view of the fact that, even to the present day, the two colonies often are confused in popular thought and speech, it is important that the actual distinctions between them should be indicated briefly.

First, then, it should be remembered that the Plymouth Colony was a company of Separatists, who revolted from the Church of England because of its many abuses and felt obliged in conscience to separate themselves from it. The ruling purpose of their separation and of their subsequent emigrations from England to Holland and from Holland to America was to obtain and maintain their religious liberty. They seem to have been content with the material conditions of their lives in England and probably would not have left their native land in order to better themselves financially. So far as they can be said to have prospered at all in a worldly sense in Holland, they were grateful but did not forget their spiritual aims or come to regard them as of minor importance. Moreover, after reaching Plymouth, their zeal in founding their colony and in farming, trading and sending back fish and skins to England, was due more to the necessity of self-preservation and to their obligations to the Adventurers, without whose aid, no matter how grudgingly rendered, they could not have crossed the ocean at all, than to any ruling ambition to acquire wealth. It is true that among them, even on the *Mayflower*, were some who had little sympathy with their spiritual beliefs and aspirations and chiefly sought adventures, wealth or both. This was inevitable, but not only the leaders but also the great majority of the members of their colony were both devout and godly in life and were stanch, intelligent Separatists, who deliberately were risking everything for the sake of freedom in matters religious and ecclesiastical.

In the Bay Colony the case was quite different. This colony was definitely Puritan in distinction from Separatist. Rev. Francis Higginson of Salem wrote thus:

We will not say as the Separatists were wont to say at their leaving of England, Farewel Babylon! Farewel Rome! But we will say, Farewel Dear England! Farewel the Church of God in England, and all the Christian friends there! We do not go to New England as Separatists from the Church of England; though we cannot but separate from the Corruptions in it: But we go to practise the positive Part of Church Reformation, and propagate the Gospel in America.

And Winthrop's company published in London, just before they sailed for America, a treatise, *The humble Request of his Majestie's loyall Subjects, etc.*, in which they speak of themselves

As those who esteem it our honour to call the *Church of England* from whence wee rise, our deare mother; and cannot part from our native cuntry where she specially resideth, without much sadnes of heart and many tears in our eyes.

They were simply Puritans. They were grieved by the corruptions of the English Church, but they meant to re-establish it, purified of its evils, in their colony. They were not Separatists and did not mean to become such. Circumstances soon proved too much for them, but so far was their purpose from favoring Separation that, when Rev. Ralph Smith applied to come over with some of the first colonists of Salem and the Governor and Council learned

that he was disposed towards Separatism, they at first decided to forbid his joining them, and later, upon changing their minds, directed that "vnles hee wilbe conformable to or [our] governmt, yow suffer him not to remaine wthin the limitts of or graunt." As has been related, Smith soon found his way to Plymouth—there is evidence that he was forced to leave Salem—and became the pastor of the Pilgrim church. The Bay colonists meant to have a reformed and purified church, but nevertheless the State church. Naturally, therefore, and speedily, as early as May 28, 1631, the General Court of the Massachusetts Colony voted

That for time to come noe man shalbe admitted to the freedom of this body politicke, but such as are members of some of the churches within the limitts of the same.

It had the right to pass such a vote and there were some apparently good reasons for it, although it led to serious evils. It should be remembered, too—the name, General Court, being misleading—that this action was not that of the Legislature of a State or even a colony, but of the managers, or Directors, of a financial corporation.

This must not be forgotten. The whole scheme of the Bay Colony was primarily commercial, and grew out of the purpose to establish a strong, prosperous, trading colony, and to do this so quickly as to outwit John Oldham and anticipate him in occupying permanently the region bordering on Massachusetts Bay, which he was aiming to settle in co-operation with the Gorges family. It is quite true that many of the patrons and leaders of the colony also were actuated by religious motives, some of them primarily, and meant to exemplify Puritanism as they were not allowed to in England. So far as there is any difference in the records, it is due to the fact that some writers took one view of the dominant purpose of the colony, others the other view, all being alike interested in its success. But they seem to exhibit the commercial motive in the strongest light.

The effect of this vote of the General Court was to unite the State, so far as any existed, with the Church. "Church and State were one; and the church dominated the state. The franchise was an incident to church membership." But at Plymouth this was not the fact. So far as is known even Miles Standish never joined the church and there is some ground for believing that he was, at least nominally, a Roman Catholic. And in reply to a charge made by the detected slanderer, Lyford, that "if ther come over any honest men that are not of ye separation, they will quickly distast them," Governor Bradford and others declared that "they had many amongst them that they liked well of, and were glad of their company; and should be glad of any such like that should come amongst them." It already has been shown, and therefore need only be repeated, that these non Separatists were regular legal members of the colony. This suggests that, as a result of the difference in reference to the union of Church and State, the Plymouth Colony was a democracy but the Bay Colony an aristocracy. This also was due quite as much, doubtless, and perhaps more, to the fact that, while most of the Plymouth Pilgrims were of comparatively humble origin

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in England, only three or four being of gentle birth although several others were men of university training and large culture, the Bay Colony contained a comparatively great number of representatives of English aristocratic families.

One other point of difference, already hinted at, must be mentioned. The Plymouth Colony was distinguished for liberality and tolerance. The occurrences which so often are quoted indiscriminately against both as proofs of bigotry and intolerance belong to the history of the Bay Colony. Oldham was expelled from Plymouth in 1625 for public and extravagant turbulence, but he had rendered himself unendurable and even he was welcomed back as soon as he was willing to behave himself. Not long afterwards Roger Williams lived among the Pilgrims for a year or two, kindly treated and allowed free speech, although his peculiar views generally were distrusted. The Plymouth men also refused to persecute the Quakers afterwards, several of them being deprived of colonial offices for this reason. But in the Bay Colony Thomas Morton was punished severely in 1630 on trivial, trumped-up charges in order to get rid of him, which, in spite of his undesirableness, was a grave injustice. Thomas Ratcliff, in 1631, was whipped, had his ears cut off, and was fined forty pounds and banished for denouncing the church authorities and the Salem magistrates, and there occurred other similar cases. At about the same time two prominent men in Salem, named Brown, were had up before the governor and council for objecting to the disuse of the English prayer-book, and, being compelled to choose between abandoning the prayer-book or the colony, they preferred the former and were sent back to England. Troubles with Mrs. Hutchinson, Roger Williams and others occurred afterwards and on a larger scale, agitating the whole colony, and are too well known to need detailed mention here.

The Plymouth Pilgrims then were Separatists, but the Bay Colonists were merely non-separating Puritans. The former fled from bitter persecution in England. The latter came away with the approval and indorsement of the civil authorities. The former came to America definitely in pursuit of religious liberty, the latter sought greater religious liberty but also were distinctively a commercial corporation with a business aim. The former severed the church from the State, but the latter united and, in a sense, identified them. The former was a democracy, the latter an aristocracy. The Pilgrims were conspicuous for liberality and tolerance, the Bay Puritans were characteristically intolerant. The Puritans of the Bay were earnest and generally noble Christian men and women. The fault of their intolerance lay not with them so much as with their age. It was as characteristic of England as it was of their colony. They only acted as most good people then thought it right, and even necessary, to act, and, with all their faults, they did a grand work and can afford to have the truth about them told. But the Plymouth Pilgrims were in advance of the age. They had risen to a higher level of charity and tolerance, and they exhibited a type of Christianity then, and too often even now, as rare as it is beautiful and honorable.

THE OLD AND THE NEW—WHICH IS THE BETTER?

BY H. L. READE, JEWETT CITY, CT.

In the hearts of the membership of a certain church there had been for some time a longing for the special presence of the Holy Spirit. It had taken no definite outward form, but was clearly manifest in the prayers of Christians and in their expressed willingness to make personal sacrifices and do work incidental to unusual religious services. This feeling finally resulted in calling, through the Y. M. C. A. of a New England State, two of its delegates to undertake evangelistic work. In February the meetings began. At the outset the workers, who were somewhat familiar with the Holy Spirit's manifestations, saw clearly that God was consciously there. There was something in the atmosphere of the place noticeably unusual. In the home there was seriousness. In the church Christians whispered instead of talked or sat in silence and apart in a communion inexpressibly earnest and precious.

The meetings were held afternoons and evenings. No effort was made to move men by oratory or capture them by any unusual method. Simply and plainly was the truth presented as God revealed it to the speakers. Then men, women and children were asked whether or not they would accept salvation from the penalty and power of sin consciously having dominion over them.

Very soon calm, thoughtful decisions began to be made. Seeing, *feeling* themselves lost without Christ, they came penitently to Him, believed Him, and the burden of sin weighing them down was replaced by lightness and joy.

Every day God added to the number of those who should be saved. One man in middle life had determined that he would not attend the meetings and so kept about his work. But alone one day in the woods, busy with his ax, he heard the bell calling to the afternoon service, and was so smitten with conviction that he almost fell from the log whereon he was standing. That night when opportunity was given he was first on his feet, acknowledging his sinfulness and his felt need of a Saviour and asking Christians to supplicate God for pardon and peace.

The pastor of the church was old and incapacitated from the active duties of the sacred office, but he was present at all the meetings with his word of encouragement and especially his importunate prayer. He remained in the parish to see thirty-six unite with the church of his love, and, as one season of wonder closed, he said: "Now lettest Thou Thy servant depart in peace; for mine eyes have seen Thy salvation." Today he is before the throne.

Sixteen years have gone, and a very large proportion of those who united with this country church have demonstrated, by loyal, loving Christian lives, the reality of what they believed at that time—that God had given them a "new heart"; that they had been "born from above." Some have had tests that come to but few, and have borne them well. Some have gone home, but, so far as the writer knows, none went without the testful consciousness that the "mansion" was ready. The effects of that revival have been noticeable from that day to

this. The Sabbath meetings, in proportion to the population, have been unusually large, and conversions of the same general type have followed in all these years.

Since that time the conceptions and plans of many of the leaders of our churches with reference to their growth have seemed to change almost entirely. Then churches prayed and waited in submissive but certain expectation for the Holy Spirit's special coming into the hearts of men. And He came. Men, women and children saw themselves sinners in the sight of a holy God in a revelation fadeless forever. They "fled from the wrath to come." They "laid hold on eternal life." They sought Christ with a persistence that was sleepless. Now the church roll is enlarged in an entirely different way. Institutionalism largely takes the place of the prayerful, longing expectancy of Christians.

Is the new better than the old? Can a man be the *bond* servant of Jesus who never felt his utterly lost condition, and when in that condition that he was redeemed by the precious blood of Christ, bought with a price? Will the membership of our churches twenty years from now make the impress on the ungodly world as did the generation now passing away?

SOME CONGREGATIONALISTS OF TURKEY.

BY REV. F. E. CLARK.

In no missionary land ought Congregationalists to be more interested than in this country over which the star and crescent waves. Here the American Board very early began its work; here, if I am not mistaken, it spends one-third of all its income; here have been exhibited many of the most conspicuous examples of unwearied consecration to Christ's work; here today labor some of the most devoted men and women to be found on any soil; and here the difficulties to be overcome and the obstacles to be met call for more heroism and persistent "grace, grit and gumption" than any land to which our missionaries go forth.

There is little of the romance of missionary life in Turkey. There is no sitting under a palm tree while the spicy breezes fan one's cheek and eager natives crowd around to hear the gospel and to drink of the water of life for which they are thirsting. Work in Turkey is hard, unromantic, monotonous, and the reward is found, as in reality it is found everywhere, in the sense of duty done, of peace with God and in the joy of helping others. This is true of Christian work everywhere, but it has seemed to me especially true of missionary service in the Ottoman Empire.

Here there is no nation of artists bounding forward into a new life, as in Japan; no teeming millions indifferent to their old gods and waiting for the life-giving touch of Christ to waken them to new and better things, as in China; no friendly government to appeal to for money for schools and for protection in time of need, as in India. Here are found all the vices, and by no means all the virtues, of civilized countries. Here is found the fanatical hatred of the dominant Turk, the covert, but none the less real, hostility of the powers that be at Constantinople and the jealousy of formal

religions, which resent the introduction of a spiritual faith into their land. In fact, the conditions of work, all things considered, are far harder here than in any of the missionary lands which a journey of more than 30,000 miles has shown me.

But hard conditions not only develop but attract heroic men and women, and no one worth having as a missionary will be frightened from Turkey by these lions in the way which I have named. I have seen the missionaries in Adana, Tarsus, Mersina, Cæsarea and Talas, and nowhere have I seen more self-sacrificing, hard-working, courageous men and women than here in the empire of "the sick man."

The country has been excited tremendously by the Armenian outbreak, and as I write startling rumors and counter rumors and confirmations and contradictions of rumors are flying about as thickly as grasshoppers in an August hayfield. As the Turkish Government has an unpleasant way of examining the letters which an unsuspecting correspondent submits to its mail bags, I think it will be wiser for me to wait until I shake the sultan's dust off my feet before I express an opinion on this ill-starred rebellion. After landing at Mersina and having all our books confiscated by this same paternal government, which is so particular about the reading matter of its subjects, we went at once to Adana, where Mrs. Montgomery and the Misses Webb are holding the fort alone, Mr. and Mrs. Mead having just been obliged to leave their much-loved work for the sake of recruiting the failing health of the former. And what brave, strong women these are! Of Mrs. Montgomery her pastor, Dr. Munger, said as she was about to return to Turkey, "I feel like a general engaged on a hard fought field who is deprived of his ablest lieutenant." But New Haven's loss is Adana's gain, for the same bright, hopeful, spiritual good cheer which made her so well beloved in the Nutmeg State is still more needed in this land of spiritual squalor. Her associates are worthy of such companionship and that is saying much. Said one of them to me, "The greatest trial which could come to us would be the necessity of leaving our work and going home again."

But there are other Congregationalists in Adana besides these good missionaries. There are Congregationalists in red fezzes and loose baggy trousers with very ladylike dress skirts over them even though they are of the male persuasion. As I went into the church to preach I could with difficulty make my way through the dense congregation. A church which in America would seat possibly 400 is made to accommodate at least 750 by the very simple process of squatting on the floor and filling up all the interstices. When it looks as if every square inch of the church floor was filled a half-dozen women will walk in, stand up on one foot between their squatting sisters until they pull away their skirts and squeeze up a little nearer to each other and then, in the space about one foot square thus pre-empted the good lady will drop down and sit uncomplainingly upon her toes throughout a long service.

Of course the men all sit on one side and the women on the other, but there is no screen or partition as in some churches, only a living wall of men who occupy a long

bench which runs down the middle of the church and who sit with their backs to the women. Thus they are not only themselves unable to see their fair sisters, but they afford an impervious screen to the prying eyes of the other men and boys who sit on the floor in front of them. This is not an exceptional congregation, but one that greets the speaker Sunday after Sunday, and a very attentive, devout congregation it is.

At Tarsus, the old city of Paul, there are no missionaries of the American Board, but the excellent St. Paul's Institute with Rev. T. D. Christie, Mr. McKittrick and Mr. Jenanyan will surely have the sympathy and good wishes of all who have any hope for the empire of the Turk, for just such institutions alone can work out her regeneration. Here, too, is a good church which owes its birth to the American Board, and here I had the pleasure of speaking to a large congregation of be-fezzed Congregationalists. Twenty-three of the brethren belonging to this church have voluntarily agreed to give one-tenth of all their income to the church and are regularly giving it. Are there many churches in America of like size that are doing as well? I trow not.

These places are on the coast, on the borders of Europe, and the promised land of nineteenth century civilization can almost be seen from their walls. But to see Turkey as it is one must get into the interior, and I am writing today from the very heart of this land of the Moslem. Here no secretary of the American Board, no prominent Congregationalist outside of mission work, and but very few missionaries except those who have lived here, have ever come. The problem that confronts and daunts any one who thinks of coming is, how to get here? There are no railways, no navigable rivers, no canals, no Cook's tourist parties, no continuous carriage roads and no hotels. But there are plenty of robbers and bandits, a large over-supply of surly Turkish officials, any number of camels in countless caravans, beating a track across the country, and donkeys galore.

To be sure, there is no Thomas Cook in this part of Turkey, but there is a Rev. James L. Fowle who undertook the long six days' journey across the Taurus Mountains from Cæsarea to Tarsus for the sake of personally conducting a party of three tourists across these inhospitable heights to the hospitable homes of Cæsarea. This six days' journey was one we shall never forget. For hours the track of our adventurous wagon hung over the edge of a precipice, then it would leave any semblance of a road and scramble up the side of steep mountains covered with huge boulders as large as a house. Then it would swing over the crest of the hill and go plunging down the other side, while we would throw our weight on one side, riding on the step, or cling desperately to the tailboard to prevent it from toppling over on its side or from going end over end in its perilous descent.

When a road has once been made it seems to be against the principles of the Turkish government to make any repairs, and so twenty times a day we had to ford rushing mountain streams or make a long detour to get around an avalanche which had blocked the way. My faith in a special Providence was strengthened by this journey and also my admiration for the horsemanship and

general resourcefulness of our missionary guide. At night we slept either in a Turkish khan, under the same roof and in close proximity to whole caravans of camels, donkeys and horses, or else in the guestroom of a Turkish village, which is usually far worse, for the other occupants of these guestrooms, though not so large as those above mentioned, are often more lively and attentive.

On Sunday we stopped at Nigdé, one of the stations of the Cæsarea mission, with a good church and a good pastor, but they need a church building, as does also the loyal company of brethren at Tarsus. I hope some of the readers of the *Congregationalist* will see fit to help both these sister churches to a decent habitation. At last we reached Cæsarea, where noble Dr. Farnsworth and his devoted wife have labored for more than forty years in constant peril of life and limb and property, but yet kept securely in constant peace. Five miles further on is Talas, where live Rev. James L. Fowle and his good wife and six little "turkey fowls," as he humorously calls them, and near by Dr. and Mrs. Dodd, whose praises are on the lips of Turks and Armenians, Greeks and Protestants. The doctor's rare surgical skill is freely at the disposal of all needy ones of every nationality. Dr. and Mrs. Dodd are reprisals which the American Board has taken from the Presbyterian Church in part payment for the many good Congregationalists who are working under the Presbyterian Board.

Here in Talas is the famous girls' school, in its new and comfortable quarters, a dispensary, built largely by the Carters of New York and other family and personal friends of Mrs. Dodd, a strong church, a kindergarten and day schools for Greeks and Armenians. In Cæsarea, too, are good schools and a vigorous church. In Talas Miss Closson has long had charge of the girls' school and has completed twenty-five years of faithful service, while in Cæsarea Miss Burrage is no less devoted to the interests of the little ones in the kindergarten.

Dr. Farnsworth, whose forty years of unbroken work entitle him to speak with authority, says that the three health rules which have enabled him to work so long without breaking down, are: "(1) Eat well, (2) sleep well, (3) fret not thy gizzard."

After our long six days' journey through the Cilician gates and across the magnificent Taurus Mountains, I have concluded that there are some "supplementary questions" which should be asked of every missionary to Turkey: First, can he drive a horse and wagon up the steep roof of a church and down on the other side without spilling the occupants, laming the horses or breaking the springs? Second, can he sleep without murmuring in a Turkish khan with flees and donkeys and camels and other small deer?

If so, and he has other doctrinal, mental and spiritual qualifications which characterize the conductor of our party, I would say, by all means send him. But, pleasant aside, there are no more devoted, unselfish, heroic men and women on the face of the earth than these Congregationalists of Turkey, none have greater trials, none are doing a nobler work and none better deserve the prayers and sympathy and financial support of the Congregationalists of America.

The Home.

THE PRAYERS OF SAINTS.

BY RICHARD BURTON.

"Golden vials full of odors, which are the prayers of saints."—Rev. 5: 8.

No fragrance of the early months, when earth
Teems with the pledge of after-blossoming,
No May day scents of bud and leaf, no morn
Of June rose-regal—none of these have worth
For sweetness of the savor they do bring
Compared with that rich incense swift up-
borne

By saintly prayers unto God's very face—
Soul emanations, odors mixed with grace,
Perfumed and perfect for that heavenly place.

One of our correspondents writes: "The lesson of last Sunday was on the Virtuous Woman, and I endeavored to improve upon the subject to the best of my ability. But I was completely nonplussed by the sneers of one of my class of young men, who, it seems, was a grocer's clerk. Living, as he did, in the country, he had been around with his wagon taking orders from the ladies in the morning at a time when their sunny smiles had not been put on for the day. He had seen that a great many of the lovely angels who preside over the household had two faces, one for the grocer's clerk and another and an entirely different one for the company who come in at the front door. Hence his sneers and disgust and hence my failure properly to enforce the lesson on the beauties of the virtuous woman who looketh well to the ways of her household." The application of our correspondent's remarks lies in the need, dear sisters in Christ, of cultivating back door piety fully as much as front door piety, of being gracious to the humble man who calls in the early morning as well as to the gentle lady who calls in the afternoon.

Parents who are debating whether to send their children abroad to be educated will do well to read Miss Dickson's article on the subject in another column. While the advantages to be secured in a foreign university for postgraduate work are undeniably great, the elementary school and the convent are poor places for the American child. The moral danger to the quite young student is drawn altogether too mildly in this article. We were repeatedly told last summer by the pastors of American churches in the large cities of Europe—and certainly as permanent residents they are in a position to form discriminating judgments—that the lapses from virtue among young American students are far more numerous than parents at home imagine. And even if this result does not follow there is an unconscious lowering of moral standards which is the natural sequence of the somewhat Bohemian style of living that many of them adopt. But if parents do decide to send their sons and daughters abroad for study they should avail themselves of the safeguards which the resident pastors are able to suggest. People like Professor and Mrs. Stuckenberg in Berlin and Dr. and Mrs. Thurber in Paris are the best possible friends a young American living in these cities can have. Their hearts and homes are ever open to the youthful stranger, and we know personally of several who have been saved from discouragement and homesickness by their kindly ministrations.

THE FOREIGN EDUCATION OF AMERICANS.

BY EDITH DICKSON.

The number of American children now being educated in Europe must be a subject of regret to every thoughtful person who considers the matter. It is time that we learn to appreciate at their true value the opportunities offered at home, and abandon the too prevalent notion that a foreign education is in itself superior to anything in our own country.

To the mature student there are opportunities in Europe in special lines of study not to be had elsewhere. For the musician and the artist there are many advantages that cannot be found in a comparatively new country. Travel is also one of the elements in a so-called liberal education, and therefore it is desirable that every one should sometime see something of foreign sights and life. But it does not follow that American youth are either better educated or better fitted for life in our country by a long residence abroad. A wealthy man, who recently died, left to his grandson a portion of his estate on the condition that he should receive his education entirely in America. He gave as the reason for this apparently singular provision that the result of a tolerably long and wide observation had been that young men educated in Europe were unfitted for American life. Such a complete prohibition of foreign study was extreme, but the opinion upon which it was based was doubtless sound.

The life of American children abroad is oftentimes pathetic in its dreariness. Many families leave comfortable homes having ample room for the children, and the companionship of suitable playmates, and go to Europe to live in pensions. The children are confined in narrow limits and are usually without companions. Pension life is ordinarily unpleasant enough for grown people, but it is infinitely worse for children, and nearly all who are old enough to understand the difference when asked say that they would rather be at home. A bright boy of thirteen, who had been abroad for two years, said he should be so glad to go back to America. "There are no boys here to play with," he said, "and I want to see my dog and the horses." The moral atmosphere of most pensions is also decidedly unwholesome. They are full of trivial gossip and a child sees and hears much that is not good for him. Foreigners, as a rule, lack the Anglo-Saxon respect for veracity, and the child constantly hears the most glaring untruths. With such examples it is not easy to teach the virtue of truthfulness.

To offset all these disadvantages the educational opportunities would need to be far better than at home. As a matter of fact, in most instances I believe they are not as good. An illustrative case came recently under my observation. A lady from one of the Western States has been for two years in Germany with her two children, a girl of twelve and a boy of nine. Her husband is in business in America and the family will remain in Europe five years longer. Such a deplorable breaking up of the home life was undertaken in the supposed interest of the children. When asked about their progress the mother said that her daughter was in fractions in arithmetic when she came to

Europe and was still in fractions. She had learned some French and German and was studying music. Certainly at home the child would have received in the same time a much better foundation for a good education. The case of the boy was better. He had been in a good school, but, aside from the ability to speak German, he had learned nothing that he could not have acquired at home.

In another family that has been for the same reason two years in Berlin there are also two children, a girl of sixteen and a boy of twelve. The boy is studying English grammar, French and Latin, and is taking violin lessons; the girl is having lessons in French, Italian, drawing and music. The family are plain people, who will go back to a quiet home in a small town in America where the children will be likely to have little opportunity to speak the languages which constitute their educational outfit. A much more sensible and useful education could be given both children at home. I will cite one more case of a different kind. A young man, seventeen years old, who had finished his sophomore year in an American college, persuaded his father to send him to Berlin to study in the university instead of finishing his college course in America. He is not mature enough to work to advantage in a German university. He does not know what he wishes to do and has not the perseverance to continue anything he undertakes. He changes from one course of lectures to another, not going on with any for more than three or four weeks. He is wasting both time and money. Under the supervision he would have had in his American college he would probably have made a fairly successful student.

The chief advantage of a European education for young people consists in acquiring the ability to speak one or more foreign languages. Naturally, that is something that cannot be gained as well in America. But whether that one acquisition is of sufficient importance to be placed before all others is open to much doubt. It is an indisputable fact that no mental acquirement is so soon lost by disuse as the ability to speak a language. It is the most fugitive of all accomplishments. As for a thorough knowledge of the grammar and literature of French, German and Italian that is much more likely to be gained in American schools and colleges than in Europe. Then, too, there is great difficulty abroad in finding teachers who are not superficial in their work. Many musicians say that the ordinary student can gain a much better foundation for a musical education in the United States than in Europe. Foreign music teachers will not take the pains to give the patient, thorough drill that any beginner not a genius must have in order to make anything but a slipshod performer.

There is another side of the question which deserves serious consideration. It is highly undesirable that during the most impressible part of a young man's life so many years should be spent among foreign surroundings as to put him out of sympathy with the institutions of his own country. That is not infrequently the result of a long residence abroad in one's youth. We have already too many foreignized Americans, who find nothing at home so good as in Europe. A better citizen is likely to be

made by an education in America, supplemented by such foreign study and travel as may afterwards seem desirable.

Berlin, Germany.

COOKERY AS AN EMPLOYMENT FOR WOMEN.

BY ANNA S. BARROWS.

A generation ago the only place in which a woman could earn her living by this art was her own or her neighbor's kitchen. The tools were imperfect, the hours uncertain and the position hampered by a sure though indefinable connection with slavery. There was little union for action among women of that day, and the creation of new conditions in the kitchen by individual effort was impossible. Intelligent, self-respecting women, therefore, preferred to teach, write, sew, become clerks or go into factories even though they had an aptitude for cooking. On this account the higher positions in hotels and private houses were filled by French *chefs* who looked upon cookery as an art and science, while in the average household its higher side was lost sight of and it became drudgery, the quality of food deteriorated and dyspepsia became our national disease.

This state of affairs continued until the first cooking schools were established in New York and Boston, about fifteen years ago, modeled from those already existing across the sea. The primary object of these schools was the training of servants, but they were too well contented with the skill already possessed to spend time or money in learning more, and so the pupils were largely housekeepers in embryo or those of slight experience. The early teachers were practical cooks who had gained their knowledge and dexterity through years of practice in home or hotel cooking. More teachers were demanded and this, to the public, seemed an opening for women who had suffered reverses of fortune, or who had not succeeded in any other occupation. Young women have often come to me for advice about taking a normal course in cookery, who did not like to study at school or had not been successful with music or elocution and thought it would be easier to teach cooking than anything else.

Because cookery has been the province of women for ages, it is popularly believed to be a matter of instinct or a work for which any one is fitted with little or no training. Our eyes are being opened to see that on our food depends not only our physical but much of our moral, intellectual and spiritual life. The phases of the work are many; here there is room to present only some of the most important, such as the teaching, lecturing, journalistic, manufacturing and the training of helpers for home life.

Ten years ago the social world made little distinction between the cook and the teacher of cookery. A typical question regarding any young woman of average ability brave enough to undertake this work was, Why does she want to teach a cooking school when she can teach anything else? To show the change in opinion in a decade—a teacher in a New England city asked a younger teacher to join her in a private school for children, and, astonished to find that the other was inclined toward teaching cooking, used every effort to dissuade her. A year ago the first teacher took a course to fit her-

self to teach cooking, though her school had been successful meantime.

It has now become apparent that quite as much general ability and training are requisite for the instructor in this branch as for any other. She must be more than a teacher and more than a cook. Cookery is dependent on the fundamental principles of all the natural sciences. Anatomy, bacteriology, botany, chemistry, physics, physiology, zoölogy should have their place in the teacher's preparation. She should know French to decipher *menus* and German to read the latest scientific works on foods. Moreover, she must be a practical cook, and know every detail of housekeeping, be acquainted with all new food preparations and their comparative merits, and with every new utensil from an egg beater to a range. She must be able to adapt herself and her methods to pupils on all rounds of the social ladder—mothers and children from the slums, old housekeepers and society belles—and is expected to make proficient cooks from all classes by ten or twenty lessons.

There are already several divisions of work for cooking teachers, and another generation will see such specialization among them as we see among physicians today. Already some teachers are giving special study to certain subjects, for instance, Mrs. Ewing to bread, Mrs. Dearborn to food for the sick, while Mrs. Rorer for daily demonstrations at the World's Fair has been studying the possibilities of Indian corn.

The training of all teachers must be similar. It must be scientific, practical as well as theoretical. For public school work thorough drill in normal methods is essential. The cook must be subordinate to the teacher. It is necessary to reduce cookery to its lowest terms and to teach its elements in the simplest, clearest fashion. In industrial schools and reformatories good discipline is essential, and while the methods should be educational cookery must be taught as a trade rather than as a part of general education.

The most successful teachers in mission work or for girls' clubs are not always women who have had the broadest training. This winter a plan has been tried in a Massachusetts city which might well be followed elsewhere. A young woman was selected from a girls' club and sent to a cooking school for weekly evening lessons, which she afterward taught to classes made up in her own club. The essential qualities for such a teacher are tact and the power of adapting the subject to the condition of the pupils.

Demonstration lectures require the same characteristics, with the addition of broad study, dexterity in work and ease in speaking. The instruction given by such lectures is necessarily superficial, but they serve to interpret the ideas of students to the people at large and set them thinking and so gradually raise their standards, thus paving the way for more solid instruction. It has sometimes been thought necessary by demonstrators to adopt high sounding names for their dishes and put considerable stage effect into their work, but more real good is accomplished by showing the worth and beauty of common things and the results of perfect methods. Demonstrations are more profitable financially than regular classes,

but require long preparation and experience and are exhausting work at best.

Some manufacturers are finding it for their interest to employ graduates of cooking schools to show what can be done with their wares. Regular lectures are given or a continuous exhibition held in some grocery store. This may not be as desirable as other branches of the work, but it is a legitimate way of earning a living and serves to extend good cookery.

Another phase of the work which offers a livelihood is what may be called the journalism of cookery. As yet it has no distinct position, but it is gradually making its way and before many years the food editor may be as essential on a newspaper force as the music, financial, farm or sporting editors today. The average home paper is overwhelmed with communications—good, bad and indifferent—from housekeepers. By using these entire much trash is given space that it does not deserve, but by putting them in the wastebasket some valuable information is lost. A go-between is needed, not only to sift this matter and present the worthy portions in readable form, but also to interpret to the rank and file of the people the experiments of chemists and deductions of statisticians. Much may be done in introducing new foods by a careful study of the markets and by reports of the cooking schools.

There is constant call for trained women to superintend large families in institutions, and the training of the cooking schools is of great value for these positions. It is not enough that a candidate has "kept house" for years. She must have executive ability, must be able to plan the meals and buy supplies in such a manner as to give the proper food elements and due variety without exceeding her fixed margin for expenditures. She must be able to direct servants and entertain guests. Such a woman is more important than the teachers in a school, yet is often at their mercy. The average salary is very low compared with the duties and pay of the average seamstress, because so many untrained women attempt such work. One reason why the co-operative housekeeping experiments have so often failed has been the lack of trained managers.

Any trained woman (of common sense) who undertakes to supply well-cooked food at fair prices—even in small communities—can hardly help succeeding. Miss Frances M. Abbott, writing in a late number of the *Forum*, says: "Everybody, except on remote farms, has given up the making of butter and it is needless to state that the creamery grade is far superior to the average home-made article. The quality of bread could probably be as much improved if it were made scientifically in large quantities from the best material." Many women in our cities are running bakeries successfully, while the New England kitchens and women's unions are opening the way for larger undertakings. A young woman with no special knowledge of cooking, but with good business methods, opened a fruit stand in a favorable locality in a large city and hired an assistant to tend it while she continued her regular clerical work. In less than a year she was warranted in enlarging to a restaurant, giving up her own position, and soon employed eight or ten helpers.

It does not take us many years to learn

that though we may cut and make our own dresses it is cheaper in the end to hire a skilled dressmaker for new dresses and do the making over ourselves. Why not in like manner employ skilled cooks for special occasions or for one day weekly to prepare our more elaborate soup stocks, pastries, desserts and cake, while for our commoner fare home talent would suffice? Occasional employment has been given cooking school pupils in arranging lunch parties for ladies who could not trust their cooks and did not care to employ a professional caterer. Many public schoolgirls who have learned that cooking is not drudgery would be willing to stay at home and do the cooking if they could have the wages of a cook, but their fathers do not think that economy, so the girls go into stores.

The cooking school is not a fad. It offers many inducements to young women who are not afraid of hard work. Most of the teachers now in the field have done many of these varieties of work, but it is impossible for one woman to do all equally well. Each gradually settles upon the branch she likes best. Any girl who enjoys cooking and will make a careful study of one standard article of food—from the work of others and by her own experiments learning all conditions of its manufacture in large or small quantities, so that failure is practically impossible—will in five years find that she has means of earning more than a living.

THE FATHER'S LOVE.

A mother drew her darling to her breast,
And of her father in a far-off land
She strove to make the child-heart understand,
While, with a kiss of twofold love expressed,
Intent to make his fondness manifest,
She said, "Thy father sends his love to thee."
The child looked up, as fain the gift to see,
And from rose lips, "Where is it?" came the
quest.

"Where is it?" Foolish child to question thus,
When all around, and in her mother's eyes,
It shone, and in its fullness she could bask.
Love needs no token. But are we more wise?
Our Heavenly Father sends His love to us:
"Where is it?" in our ignorance we ask.

—The Quiver.

EARNING A BIOYOLE.

BY KATE UPSON CLARK.

Mrs. Jordan had just driven out of sight with the seven-year-old twins, Margaret and Millicent, tucked neatly into the carriage with her, when little Biddy O'Neil, aged five, came running breathlessly into the yard.

"Me mither is that sick," wailed Miss Biddy, "that she falled down, she did, and me feyther, he picked her up, he did, an' it's right sick she is, an' tell Mis' Jordan she can't come today to do the wurruk at all, at all."

"She can't, can't she?" said ten-year-old Elmer, in accents of deep disgust. "That's nice news, that is."

Elmer and his brother Philip, three years older, had sat down on the doorstep to watch their mother's "triumphal progress," as they expressed it, as she drove off with the twins. Now they remained there, after Miss Biddy turned and ran toward home, evidently overcome with the situation.

"I told mother she'd better let me go and meet them," said Philip, with conviction,

"but she thinks nobody but she can drive that precious horse. I can drive it as well as she can! And here we are, with father and that wonderful Uncle Tom coming, and nobody to do a stroke of work. Well, I've got to go and hoe potatoes. Father said he would give me a dollar if I got them hoed as far as the wall by the time he came home, and I can just about get there by noon. That'll make thirty dollars toward my bicycle, and every little helps."

He got up as though he were going to start at once for the potato field.

"Seems as if we ought to hunt around and find somebody to get the dinner and all that," suggested Elmer, hesitatingly.

"O, we've tried that often enough," rejoined Phil; "it's no use."

Mr. Jordan had been a city merchant, but his health had failed and the doctor had advised him to live on a farm and to be out in the open air as much as possible. He had accordingly bought a farm which was three miles from the nearest village and six from a railroad station. He had succeeded in hiring a reliable Irishman, named O'Neil, to superintend the farm and Mrs. O'Neil was usually available in the somewhat frequent crises which occurred in the Jordan kitchen. Just now the latest occupant of this apartment had left, overcome by what she called "the lonesomes." Of course it was just as Mrs. Jordan's only brother, whom she had not seen for ten years, was expected to arrive from Australia, but with good Mrs. O'Neil's help she was in hopes to tide over the emergency, especially as Mr. Jordan, who had been down to the city for two days on business, was to fetch home a maid of all work with him, if he could possibly find one.

The train which was to bring Uncle Tom and Mr. Jordan was due today at twelve o'clock. Mrs. Jordan had started early to meet them, for she had errands to do in the village. About one o'clock they would all drive up hungry as bears and they would find no dinner.

Phil sank back on the doorstep as these thoughts, called up by his little brother's words, came over him. Phil was thirteen and had had to help a good deal in the kitchen since they had come to the country. In the summer Mrs. Jordan found that she could keep two servants comfortably, but in the winter the "lonesomes" were too much for them, and every member of the family had to lend a hand to keep the household machinery moving. He therefore was not so scornful as another boy might have been when Elmer, who was of an optimistic turn, added, "Don't you believe, Phil, you could get the dinner yourself, if I'd help?"

"I'm afraid we'd only spoil everything and then there wouldn't be any dinner for anybody to get." Phil spoke doubtfully, but he turned his feet toward the kitchen.

"Mother's got lots of cook-books, you know," suggested Elmer.

"Well, haul 'em down," said Phil, with an air of despairing decision. "I never shall get my bicycle earned; it's always one thing or another to do so that I can't earn a cent, and father has made up his mind that boys ought to earn things. I'll fix the fire, that's one thing I understand, thank goodness. See what there is in the refrigerator and in the pantry, El."

He began to rattle the lids of the range,

took off his coat, tied a big gingham apron of his mother's around his neck, crossing the strings over his back and tying them around his waist, and then began to sing at the top of his voice:

Then up spake the cook of our gallant brig,
And a right good cook was he.

"Here's a big dish of chicken all cut up ready to fricassee," said Elmer, appearing at that moment. "Now if it was steak—you can cook steak, you know!"

"But what's the use of cook-books if a fellow knows how to cook everything?" demanded Phil, courageously. "Here, hand them over. Where's 'C'?"

That was a great morning at the pretty Jordan farmhouse. The boys decided to have peas and mashed potatoes. The potatoes burned in the process of boiling. Elmer wept under this blow, but Phil bore up with fortitude, philosophically remarking that that was a lesson so that they shouldn't let the other things burn, and adding a quart or so of water to every other kettle on the stove. It was decided that coffee would be grateful to the jaded travelers and some was accordingly started at about half-past eleven. (Somehow they couldn't remember to consult the cook-book every time!) Then they conceived the idea of setting the table with the "company" china, and broke their mother's best *compote* in getting the things down from the top shelf. Mr. O'Neil brought in some strawberries a little after twelve and this looked like a great addition to the feast. In short, there probably was never more fuss made about cooking a dinner, and it wasn't such bad fun, either.

Things were getting considerably overdone when the distant rattle of wheels was heard. It was ten minutes to one and the boys knew that that must be "the folks." It struck them now for the first time that it would be rather nice to meet the newcomers in an aristocratic, leisurely sort of way out on the piazza. They accordingly rushed around, washed their faces and hands, gave a fancy brush to their front hair which they imagined would conceal entirely the wild and wandering appearance of the back part, tore off their aprons, put on their coats and, barring a certain flushed appearance, carried off their assumed character of sauntering summer idlers fairly well when the carriage drove up. Out sprang their father and a tall, dark young fellow who didn't look nearly as old as they knew their Uncle Tom must be and who was not in the least like the received type of returned uncles from Australia. Then their mother alighted and the twins were busy in tumbling out all along the line.

The boys were smiling effusively, but their mother glanced anxiously at the kitchen windows and whispered, "Mrs. O'Neil?"

"She's sick," replied Phil, drawing down his face. "Where's your new girl?"

"She is coming tomorrow. Here, entertain your uncle while I go and change my dress and see what we can get up quickly to eat. We are starving and to think that woman should not have been able to get the dinner!"

"Now if you had only let me go to town instead of you!" teased Phil. "But just

come into the kitchen, mother, and tell us what to do. Maybe we can help you."

The boys, overcome with their emotions, followed their worried mother into the kitchen. She took one comprehensive survey of the place. About a thousand dishes, more or less, spoons, forks, knives, holders, stove-handles, colanders, graters, strainers, pot-covers, dishcloths, everything that anybody could possibly use in preparing a dinner of ten courses, had been employed by the boys in their efforts. Mrs. Jordan understood the situation perfectly. First she laughed till she cried, and then she cried till she laughed again. Then she kissed the boys fourteen times or so apiece, manipulated the kettles on the stove a little, glanced at the elaborately set table, and went to her room to carry out her original intention of changing her dress. But worse dinners have been eaten with relish than that to which the Jordan family sat down about twenty minutes later.

"I calculated to earn that dollar you promised me for hoeing the potatoes," said Phil to his father, as he discussed an admirably tender drumstick at the table, "but when the bottom fell out of everything this morning, why, bicycles had to take a back seat. They aren't in it today, and I'm thinking of striking out for a cook. I hear the chef at the Savoy receives \$7,000 a year. I might get in there after a little more practice."

"Speaking of bicycles," remarked Uncle Tom, who hadn't been saying much but who had been taking everything in, not excepting a fair share of the dinner, "I understand that your hard-hearted father here doesn't approve of giving expensive presents to boys. He thinks they ought to earn them. Now I am not sure that he isn't right. But I just want to say that I haven't enjoyed a dinner equal to this one in ten years, and I propose to pay for it. The ones to whom I am chiefly indebted for this excellent meal are, as I understand, Master Philip Jordan and his brother Elmer. I, therefore, propose that they go down to the city with me tomorrow, or as soon as their arduous duties will permit, and select the two bicycles which suit them best—I don't care what they cost—and we will fetch them home with us."

"W—w—hat?" gasped Elmer.

"I—I—beg your pardon?" stammered Phil, who was more polite.

"Bicycles, bicycles, boys! Ever hear of them before?" asked Uncle Tom, jocularly. "I only want to pay for my dinner, that's all."

The boys' illuminated faces turned instinctively toward their mother.

"Tom," she said, reprovingly, "you mustn't be extravagant." But the boys knew that her heart, which was very soft toward them just then, did not fully condemn this recklessness.

Thus, without suspecting it, they had earned not only one but two bicycles that morning, and I'm inclined to think they deserved all their good luck. It takes about ten times more pluck for a boy to go into his mother's kitchen and get a dinner than it does for him to hoe twenty acres of potatoes!

— It is a false notion that because persons are sick they must therefore live in the house. In fact, the main reason why many persons

are sick is because they have lived indoors so much. Easy-chairs or lounges or luxurious couches can be placed on piazzas or verandas or beneath porches where the pure air and the sunshine can come without obstruction. The cold can be ward off by plenty of clothing and the wind broken by angles of buildings.—*Laws of Life.*

NOVELTIES AT THE FAIR.

Great ingenuity is shown in the manner in which cereals, and even fruits, are used for decorative purposes. In the Nebraska building is a detail map of Platte County made by sticking wheat, oats, rye and grass seed into a large board. North Dakota has a wondrous cow, a painting in grasses, with a tail of timothy hay, legs of plaited oat straw and horns made of white ears of corn. But the oddest exhibit in this line is an equestrian statute made wholly of prunes and sent by California. It represents the figure of a man holding a spear in his hand and wearing a helmet mounted upon a decidedly stiff-legged horse, the entire structure being nothing but dried prunes. It took about a bushel to make the steed's large and flowing tail. Neither the man nor the horse is very artistic, but the statue is a novelty and attracts the crowd. Some of the cereal designs, however, are really beautiful. Some of the pavilions which have the appearance of being supported by massive columns of granite, onyx or Italian marble are really upheld by hollow columns of clearest glass filled with parti-colored grains.

ANIMALS ON SHIPBOARD.

It is a well-known fact that sailors are extremely fond of pets and on nearly all of the more than forty warships anchored recently in New York harbor were found one or more animals gathered from all quarters of the globe. On the Russian flagship was a soft-fleeced ram from Algiers, a small brown kid from the island of St. Thomas and a pair of frolicsome monkeys. On the Jean Bart, the French ship, was a pair of "moutons" and a partridge from Smyrna, which had a red bill and red legs. On the Italian cruiser was a fine dog named Blake in honor of the donors, the sailors from the English ship of that name. He is a regular sea dog, never having set foot on land since he was born. He will go with the sailors in the cutter as far as the shore, but nothing will induce him to leave the boat. An amusing sight on the day of the parade was a little black and white goat, named Billy, belonging to one of the English ships and marching at the head of his column down Fifth Avenue in the scarlet coat of a British marine. The public was enthusiastic over the intelligent little creature and sent in contributions with which was purchased a silver collar engraved with the goat's name

and the date, April 28, 1893. This, with a little silver bell hanging from it, was placed around Billy's neck, and he seemed to be the proudest member of the naval party.

DON'T NEGLECT THE HUSBANDS.

In the division of summer pleasure it is the husband who is too often the neglected one, says Edward W. Bok in the *Ladies' Home Journal*, and adds:

I write of this subject of leaving the men of families alone in closed homes during the heated term because I had the results of it brought home to me very directly and very sadly last summer. Four of my friends during the terrible heat of last July died in homes where every convenience was possible, but from which women were absent. With their families scattered in the country these men were forced to remain in the city. In each case the thousand and one little attentions that a man's home receives at the hands of woman were neglected by the servants. Meals were irregularly served and more irregularly eaten; rooms were ventilated just as the servants remembered or forgot them. That terrible week of incessant heat, which we all remember, came and exhausted these men. Dysentery and kindred summer ills are not far behind a man when he is run down by sleepless nights, harassed by business, living in a cheerless, dismantled, uncared-for home under torrid days and stifling nights. In one instance it was a young man in the flush of success, who came home one evening only to die during the night, too weak even to ring for assistance. In another case a man of millions, with his family away at one of the fashionable resorts, succumbed to the heat and was found dead the following afternoon. In the other two cases the blow came not so suddenly, but yet within a week. And in each instance the families knew not that the mainsprings of their support were ill until they were dead. Perhaps the presence of mother, wife or daughter might not have stayed the hand of death, but who will deny the efficiency of womanly care in sickness?

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DIVINE HEALING AND ALLIED BELIEFS.

The increasing number of those who believe in what is called "divine healing," or sometimes "faith cure," and the consequent effect upon the life of our churches, make it desirable to appreciate the strength of this tendency and to decide after a careful examination whether it is one to be commended or repressed. It is no new notion that radical cures can be wrought without the use of medicine and through the special interposition of God in answer to prayer, but the claim is made today, and with apparent justification, that the belief is spreading throughout our land and taking root in large and in small communities. Many may remember that perhaps a score of years ago, especially in the vicinity of Boston, which takes kindly to religious eccentricities, there was a sudden burst of interest in what is called the Higher Life and one or two prominent ministers, as well as a good many of the laity, claimed that they had ceased to sin and no longer needed to struggle against temptation. The present singularity of belief is a revival of that tenet with other doctrines linked to it, and, like the earlier excitement, it will probably have its rise, climax and decline, but while it lasts it is worth passing study.

One of several indications of the presence of this belief among us is patent to all who pass by Park Street Church, Boston, on any Thursday and have their attention drawn to the sign announcing the meeting within of the Christian Alliance; and if he enters, impelled by simple curiosity or by real desire to gain a sympathetic understanding of the magnet which draws to this historic structure every week scores, and even hundreds, of persons from Boston and the outlying towns, he will find himself at once in the presence of a very earnest company of men and women, who seem to be singularly united in their fellowship and firm in their convictions that they are called to stand together for certain, to them, great principles. These weekly convocations are made up of members of all evangelical churches, the Baptists and Congregationalists probably predominating in number, and this particular assembly at Park Street is only one of similar gatherings held from time to time in, perhaps, twenty-five places in New England, to say nothing of other sections of the country where the same movement is said to be rapidly extending itself. Every such local center is a branch of the Christian Alliance, whose headquarters are in New York City at 692 Eighth Avenue, where Rev. A. B. Simpson, D. D., who may be considered the founder of the organization, preaches in what is called the Gospel Tabernacle, and conducts in addition a college founded to prepare men and women for foreign missionary work.

Any attempt, however, to trace the genesis of this belief known as "divine healing" must go back beyond Dr. Simpson to Dr. Charles Cullis of Boston, who, many years before Simpson became a champion of the idea, as well as several years after, was perhaps most prominently identified in the public mind with the faith cure movement; indeed, Dr. Simpson may be considered one of Dr. Cullis's converts, for it was at Old Orchard Beach seven years ago that these two men first came face to face. Dr. Simpson, then a Presbyterian pastor in New York City, had broken down and had come to this resort for recuperation; dropping into Cullis's camp meetings, which were one of the features of the place, he was impressed, not by the arguments from the platform but by the testimonies from the floor, and went to his room with a decided impulse toward looking into the matter for himself. He took down his Bible with the prayer that if the truth advocated by Dr. Cullis and his associates were a Bible

truth and a truth for these modern times it might be disclosed to him as he studied. The outcome of his prolonged search was the conclusion that the Bible does teach it. He put the teaching at once to a practical test in his own case and soon declared himself perfectly well. Returning to New York he soon resigned the pastorate of his wealthy and aristocratic church to devote himself to missionary work in the lower part of the city. His endeavors there were so successful that he was soon crowded out of his first quarters, and, seeing the need of a larger building, he stepped boldly out on the faith platform, projected an enterprise which involved a large outlay and appealed to the Christian public for support. On leaving his church he had taken \$3,000 of his own money and applied it to his new enterprise. Ever since then, somehow or other, the money has not failed to come, though he does not announce from what sources, and he appears to sustain his work with as little anxiety as burdens the average manager of charitable and religious institutions not conducted on the faith basis. In these half-dozen years some one hundred and fifty missionaries have been sent to the foreign field, and they are supported on the plan of voluntary offerings.

It should be understood that divine healing is only one of several ideas for which the Christian Alliance stands, but so intertwined are these separate beliefs that an understanding of all is essential to an accurate estimate of one, for, while the creed of the Alliance is a short one, it is a comprehensive and peculiar, though naturally related, schedule of doctrine. It is a fourfold cord, including a belief in Jesus as Saviour, Sanctifier, coming Lord and Healer. As respects the first two points, they do not differ nominally from the prevailing opinion in evangelical churches, though when we come to examine their conception of Christ as Sanctifier we find that they occupy a position not quite identical with that of the perfectionists or holiness people, but quite similar thereto. They do not believe in the perfection of the human but in the indwelling of the divine so fully and so potently that the working of their natural powers is, to a large extent, supplanted by the divine energy working in them; and this deeper life in Jesus, as they call it, enables the believer to exchange his own imperfections for Christ's perfections, frees him from his struggles, and, while it may not make him incapable of temptation and sin, it does give such a strong heavenward direction to his desires and purposes that practically he ceases to sin. The point which they emphasize in sanctification is, that it is not the building up of personal character, not a growth nor an attainment, but a gift from God available to any one who has faith enough to ask for it and to surrender himself fully enough.

As to the second coming of Christ, there are some shades of differences between the way in which they hold the belief and the way in which the so-called Second Adventists hold it. The members of the Christian Alliance would probably accept in the main Dr. A. J. Gordon's presentation of the subject, or that of any other exponent of the premillennial school. They are tenacious of the belief and go so far as to say that, if the New Testament perspective is preserved in the modern pulpit, ten sermons out of fifty-two will be preached on the second coming, since, as they affirm, one-sixth of the New Testament is devoted to that subject. They think the church can never convert the world without Christ's personal presence and reign; they declare that every divine dispensation, from the Adamic down, opened in blessing and ended in disaster, and that calamity and shipwreck are in store for this earth and this earthly life of ours.

Coming now to the fourth tenet, that of

Christ a Healer, we reach the point where the path of the Christian Alliance people diverges most sharply from traditional orthodox theology. In justice to them, however, it should be said that some consider this fourth strand of the cord less important and to be exalted into less prominence than the other doctrines, though probably the rank and file of membership hold it well to the front of their thought, and, in propagating their peculiar views, lay earnest stress upon it. The sole basis of their argument and their final authority is the Scriptures, and, inasmuch as they hold the most pronounced theory of verbal inspiration and say that they stand for that even more strenuously than for their fourfold covenant, those holding a more liberal theory of inspiration find it difficult to find common ground for argument. Faith cure devotees appeal to the ancient statutes of healing, the evidence from Old Testament prayers, precepts and promises, the life and teaching and healing miracles of Christ, the doctrine of Paul and James. They say that Christ came no more to bear our sins than to heal our sicknesses. He is the deliverer from disease as well as from sin, and the atonement was in the interest of physical as well as of spiritual healing. In their judgment a man who accepts Christ as Saviour and Sanctifier is superior to natural or physical laws. To quote from one of their leading authorities:

When through force of circumstances the hours of sleep have been greatly broken in upon, we expect to feel the loss in impaired vitality; when irregularity of meals or insufficient or poorly prepared food becomes our lot for the time, we expect physical derangements; when overworked, we expect exhaustion to follow, and rightly, for nature's laws are inexorable and we live in the old life in bondage to them. But in our new life we are free from bondage to natural law; we need not expect the old results, we need not measure our own natural health or strength to perform the duties before us, but draw directly from Christ's own vitality. Some people are simply slaves to the laws of health, they must eat just so often and just such an amount and of a certain quality, must sleep a certain number of hours or be cross and fretful.

As to medicines, they are willing to have them used in the case of persons who have not been converted to their belief, but for themselves they consider it wrong thus to supplement God's power. As respects the so-called incurable cases or restoration of lost portions of the body, they do not claim miracles here, but affirm that healing accepted in season should prevent such decay and heal all inflamed nerves, and even in regard to incurable diseases they claim that victims of cancer and other fatal diseases have been restored to health. When the faith treatment fails, they are disposed to ascribe it to an imperfect faith on the part of the subject or his relatives, though once in a while they are frank enough to admit that they do not understand why, with conditions apparently fulfilled, the petitions are not granted.

This, then, is meant to be a fair statement of the platform on which the Christian Alliance stands, and inasmuch as the subject is commented on editorially in this paper it need not be enlarged upon here.

H. A. B.

THE CHURCH PRAYER MEETING.

Topic, June 18-24. Lavishness of God's Bounty. Luke 5: 1-10; 11: 9-13; James 1: 5, 6. (See prayer meeting editorial.)

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, June 25-July 1. Praise and consecration service. 2 Chron. 29: 25-36.

If we praised God only when we felt like it there would be no particular merit in our songs of rejoicing, though they might be ac-

ceptable and pleasant to Him. The test as to whether we really possess the praiseworthy spirit comes when the exhortation to praise finds no ready response from our hearts. Now it happens that our praise meetings are arranged without any regard for the condition and feelings of the individual members of our respective societies. And in thus ignoring personal preferences those who prepared these topics have but imitated the Bible, which never caters to the variable moods of weak and fickle human beings. When Paul enjoined upon his converts the duty of rejoicing always he meant just what he said, and inasmuch as while he wrote his prison chains were clanking in his ears his words have some significance and ought to carry considerable weight.

Yes, it is easy enough to join lustily in the Doxology when skies are bright and the path is bordered with flowers, when one's pulses thrill with the gladness of the springtime and hope is strong and courage undaunted, but when the clouds gather and break, when one sits amid the ruins of his hopes and life stretches out before him colorless and tame, or when the situation is not quite so painful and one is simply dispirited or disappointed or cross—at such times as these, who feels like singing? And yet it is for just such junctures that our religion is given us. Enter into Christ's conception of human life and you will find a place for praise in every emergency. Nay, more, the hard things will perhaps come to be the burden of our song. Have we ever thought of thanking God for our trials, our problems, our crosses, our losses? If we could once see how these sweeten and enrich and strengthen life, we should not dare to ask to be spared them entirely. Jesus knew the depths of sorrow and the heights of joy. To live praiseful lives is not to go about saying "Glory hallelujah" all the time, but to have within the fountain of peace and joy.

Parallel verses: Ex. 19: 5, 6; 32: 39; Lev. 27: 28; Deut. 6: 4, 5; Josh. 6: 18, 19; 1 Sam. 1: 11; Ps. 119: 38; Matt. 5: 11, 12; 1 Thess. 5: 16-18; Heb. 10: 19, 20; Jas. 1: 2; 1 Pet. 2: 9, 10.

PROGRESS OF THE KINGDOM.

THE STUDENT VOLUNTEER MOVEMENT.

At the summer school in Northfield there originated a religious movement which has done much in awakening interest, spreading knowledge and urging individual responsibility in mission work in the foreign field. Volunteers among our colleges and seminaries offered themselves enthusiastically for service in distant lands, and as the influence spread from institution to institution numbers of young men and women enlisted, pledging themselves, God permitting, to become foreign missionaries and adopting as their watchword, "The evangelization of the world in this generation."

Now that the Student Volunteer Movement has been in progress for five years it is fitting to inquire how far the expectations of its friends have been realized. Dr. Nevius of Chefoo, China, in an article in the *Missionary Review*, gives some kindly criticisms and suggestions. While recognizing the valuable services of student volunteers he frankly states that their methods are open to criticism and the actual results have in many respects been disappointing. He proceeds to prove his ground by several significant facts. In the first place the number of missionaries going to the field has not been increased to the extent which the number of volunteers led us to expect. The natural inference that a large number of ardent and well-equipped young men would be in readiness to embark for foreign work has not proved true. The necessary recruits during the last two years have been obtained with great difficulty.

While some seminaries have furnished their usual quota others have fallen far behind the average of the last forty years. In the Presbyterian Church, with which a large proportion of the prominent workers are connected, the result has been the same as elsewhere. From Princeton but three men went out to the foreign mission field during the last year. Union and Chicago sent about the same number and several other Presbyterian seminaries furnished none at all.

The statistics of the student volunteer movement for the past year reveal other startling facts. One-tenth of the whole number have applied to mission boards and been either sent or rejected, while one-tenth have "renounced" and two-tenths have been "hindered." Thus it appears that as many have renounced as have applied, and the number of the renounced and hindered is three times that of those who have applied. This points to great lightness in assuming or renouncing the pledge.

Another cause, says Mr. Nevius, of disappointment to missionaries who expected marked quickening of interest is the indifference shown to missionary addresses by a portion of the students in seminaries and the estrangement between those who expect to go abroad and those who do not. This want of sympathy is probably due to the pressure brought to bear by the volunteers. They often assume that unless there is sufficient reason to the contrary every suitable person ought to go to the foreign field. Their fellow-students naturally resent this attitude, believing that they can serve the cause by staying at home.

The principal measures used by the volunteers, which are highly to be commended, are first summer schools and Bible classes, the dissemination of missionary literature and missionary lectures and conferences with returned missionaries. These are steps in the right direction, the one exception being the urging of individuals to pledge themselves to the work. Dr. Nevius considers the greatest defect in the movement to be this pledge, which under undue pressure the young men are led—almost compelled—to sign and which they too often are obliged to relinquish at the cost of self-respect and consistency, or else seek satisfactory reasons for regarding themselves as hindered, while some who have actually gone abroad lose their first enthusiasm and feel that they could have done better service at home: An early decision is urged on the ground of greater influence over others and longer time for study, but, on the other hand, we may seriously inquire if the pledging of young men and women three or five years before they enter upon their work is not premature and unwise.

It is just to say that the leaders of the movement have sought a remedy for this defect by changing the term pledge to that of "declaration card," which now reads, "It is my purpose, if God permits, to become a foreign missionary." This is intended to be only the signification of a purpose.

THE WORLD AROUND.

Probably in no foreign land is a more valuable missionary work carried on than that of the New York City Mission, having for its field New York below Fourteenth Street. This is an independent, undenominational organization, although it is largely supported by gifts from the Presbyterian and Congregational churches. The work done among the Italians, Germans, Syrians and Irish is truly foreign missionary effort. An attempt is made to reach some of the thousands of foreigners daily landing at New York, although the task seems almost hopeless when the small number of churches and workers is set over against the hordes of immigrants. Some of the wards in this section are little heathen

communities, for what are five churches and chapels in a ward having a population of 50,000, or two churches in another ward of over 30,000 inhabitants? Chapels, houses, hospitals and dispensaries, reading-rooms, stereopticon lectures and boys' clubs are some of the means used for attracting, aiding and uplifting these ignorant people. Fifty per sons are enrolled as workers of the women's branch alone, which cares for the mothers and children, supports Fresh Air homes and day nurseries, and gathers the children into Sunday schools and day schools.

The number of men in the membership of the Japanese churches is much greater than the number of women, some recently published statistics of mission work in Japan showing an overplus of more than 5,000 men in the church membership. A writer in the *Independent* finds the reason for this, not in a want of intelligence and zeal in the Christian women who are engaged in work there, but in the state of society and the prevailing public sentiment. Pastoral work among women is difficult, and public sentiment prevents a large attendance of women at evening gatherings, especially in large cities. Then, although Japan is superior to other Oriental nations in its treatment of this sex, there is yet great room for progress. Japanese women are not to be counted among the "intelligent classes," owing to their limited opportunities and social environment which leave them in bonds of ignorance, superstition and domestic servitude. A better day is dawning. Six women's Bible training schools now exist with 183 pupils. With Christianity come education and enlightenment, social elevation and liberty.

Missionaries express the deepest pity for the Pariahs of Southern India. They are outcasts in the fullest sense of the word, human yet treated with less consideration than the lowest and vilest brutes. Their persons are not protected, the temples are closed to them, the courts of justice and the rights of property-holding are almost entirely out of their reach, and their intellectual and moral condition is terribly degraded, and yet this class is said to constitute one-tenth of the population. A few months ago a movement was made by the government toward an improvement in their educational advantages. A special report by the director of public instruction showed 22,888 children of the Pariah and kindred classes under instruction in 1892, excluding those who have adopted the Christian religion. An important order has just been issued by the Madras Government, pointing out the necessity of special schools under public management for the training of Pariah schoolmasters and a special inspecting agency for Pariah schools. This step was in accordance with the suggestions of the missionaries and is highly indorsed by them. Many of the present inspecting officers, who are Brahmins and high-caste Hindus, consider it a pollution to enter a Pariah village, and they throw impediments in the way of missionary and private effort to educate these people. The government also urges local boards to open special day and evening schools for them, expressing its readiness to assign schoolhouse sites on waste land.

God is perfectly powerful because He is perfectly and infinitely of use, and perfectly good because He delights utterly and always in being of use, therefore we can become like God only in proportion as we become of use. All life, all devotion, all piety are only worth anything—only divine and God-like and God-beloved—as they are means to that one end—to be of use.—*Charles Kingsley.*

There is that within us which, all unbidden, rises to answer to the voice of intellectual truth, come whence it may.—*Ederheim.*

Literature.

THE NEW MANNER OF ILLUSTRATION.

A few years ago our American books and especially our American magazines surpassed all others in the beauty and finish of the wood engravings by which they were illustrated. They still surpass all others in their pictures but wood engravings are going out of vogue very fast. Half tone reproduction is taking their place, "process reproduction" it is called. So rapidly is this change coming to pass that it has been prophesied that in a few years proofs of the best wood engravings will have become so rare that they will command very high prices, and will be regarded as illustrations of a comparatively lost art.

The half-tone process relief work, being mechanical, is much cheaper than engraving. Moreover it reproduces a picture more accurately. There is no longer any opportunity for the individuality of the engraver to affect the picture, however unconsciously on his part. Not all of this process work is satisfactory, and there are some classes of paintings to which it is not well adapted. Engraving is likely to continue to be preferred for landscapes and for still-life pictures, and, in general, process work succeeds best in the cases of pictures in which black and white are most pronounced. In these it is a notable success.

Many of the most eminent artists favor the new method and, although the publishers are by no means unanimous yet in approving and adopting it, there seems to be no longer any doubt that, for the present at any rate, it is to be the ruling method of illustration among us.

BOOK REVIEWS.

THE YALE LECTURES ON PREACHING FOR 1893.

The volume containing them has appeared with unusual and commendable promptness. Rev. R. F. Horton, of Hampstead, London, who delivered them, hardly had concluded the course when the book came out. It is entitled *Verbum Dei*, which is appropriate and terse although we confess to a preference for English titles to English books. Its nine lectures are uncommonly simple, strong and inspiring. They handle a somewhat trite theme freshly. They exhibit the reverence with which many of the more conspicuously advanced Biblical students cherish divine truth while investigating most critically its foundations and methods. They are rich in pertinent, forcible and often beautiful illustrations. They possess a literary as well as a philosophic and a spiritual charm. Alike in themselves, apart from their source, and as the utterances of one of the most eminent younger representatives of the English Congregational ministry they will attract wide attention.

The theme of the book, its key-note, is stated thus: "Every living preacher must receive his message in a communication direct from God, and the constant purpose of his life must be to receive it uncorrupted, and to deliver it without addition or subtraction." The Word of the Lord must come to him. In developing his course of thought the lecturer then points out successively how the word of the Lord came as related in the Old Testament, by dreams,

through an experience of ecstasy and by the strengthening of ordinary natural faculties, and urges that it comes to men today in just the manner in which it came to the prophets and leaders of Israel. Another lecture discusses the Word in the New Testament, the revelation of the person of Christ and its acceptance by faith. Then a distinction is made between the Bible and the Word of God and it is suggested how the Scriptures should be studied. Attention is directed to the Word of God outside the Bible, i. e., in the lives and teaching of inspired men all down the ages, in other religions than the Christian, in the true results of literature and science, etc. The sixth lecture deals with the reception of the Word, by study, meditation and prayer, and others emphasize the preacher's duty and privilege of assimilating Christ, so to speak, and discuss the personality of the preacher and practical methods and modes.

So far as concerns the general outline and with most of the details of these lectures there will be no difference of opinion. But upon some points which appear more or less prominently, Mr. Horton's views need to be more clearly proved. We certainly do not assent to his teaching that men since apostolic times, for instance Origen, Irenaeus and Tertullian, have been inspired and that men of our own times "down to Browning and Walt Whitman" are inspired, in the same sense as the Biblical writers, which he seems to claim. We readily grant to such men a certain measure of true inspiration, but it does not appear to be that which the prophets and apostles possessed. We also question such a statement as this that the "habit of describing the Bible as the Word of God is more than any other single cause responsible for the infidel literature which has flooded the Protestant world." This is merely an opinion of the author's and is unsusceptible of proof, and it seems to us an exaggeration, to say the least. At the same time a distinction justly may be made between the Bible and the Word of God, although we do not believe that there is any harm in the popular application of the term, the Word of God, to the Bible.

Some other points might be mentioned, were it important, as to which, in our judgment, Mr. Horton will not receive the support of most of the best scholars. But, in spite of such flaws as these, his book is of great value and is as inspiring as it is able. The Christian ministry will thank him for it and will profit by it. [Macmillan & Co. \$1.50.]

THE FRENCH REVOLUTION.

Many persons wish to acquaint themselves with the great changes wrought in France during the Revolutionary period, but the larger works, like those of Von Sybel and Stephens, look formidable to them. If they try O'Connor Morris's little book they find it too much given to generalities. Mrs. S. R. Gardiner's volume is, perhaps, the best of the brief narrative histories, but even this is hampered by the unavoidable omissions. It has been with the necessary incompleteness of such works in mind that Mr. C. E. Mallet has prepared his university extension manual on the same subject. He assumes a knowledge of the principal facts and the general course of events, and de-

votes himself to a description of those more fundamental matters, like the influence of the war upon the Revolution and the struggle of parties in the Convention, which enable us better to comprehend the real nature of the whole movement. His arrangement of material is admirable, for the titles of his chapters give the reader a sketch of the line of progress made by the Revolution and suggest the chief problems worthy of further study.

Mr. Mallet does not take sides. His opinions of men and of policies were, he says, formed only after candid study. But in a few cases the task of describing sympathetically the ardent dreams of the more impractical Revolutionists proves too severe for him, affected as he must be by the English common sense feeling that a good measure of practical freedom is compatible with all sorts of aristocratic privileges and that such a state of affairs is better than the vain experiment of managing society in obedience to some scheme of so-called natural rights. Accordingly he indulges in mildly ironical statements of the opinions and plans of various Revolutionists. Now if historical writing is to aid the imagination in exactly reproducing the past, irony is out of place in such descriptions, for the thinker whose views are being given certainly did not regard them as amusing. What we chiefly desire in the case of the Constitutionals or the Jacobins is to understand them and not to be entertained by them.

Whatever Mr. Mallet says upon the financial and economic side of the Revolution is valuable and awakens a curiosity to know more of this class of facts, so inadequately treated in many works. It should be possible now for a history to be written which would occupy itself less with political squabbles and the guillotine than with the social and industrial reorganization of France. As Mr. Mallet himself points out, after the first stage of the movement was reached the majority of persons ceased to take an interest in politics, and it was largely the Jacobins, the ideal machine politicians of the time, who continued to vote and to work. The others were busy doing their part toward the growth of the new France, and their activities are certainly a legitimate object of study.

On the whole, Mr. Mallet's conclusions are satisfactory to sympathetic students of the Revolution, but when he says that to assume that the Terror "was necessary is only one among the many sophisms which weak and well-intentioned men advance for palliating wrong" he lays himself open to damaging counter blows. Such words are offensive, even if they are not written, as they appear to be, in criticism of writers like H. Morse Stephens. His attitude toward Lafayette is much like that of Mr. Stephens, one of distaste and distrust. But if we conclude, as he does, that Lafayette was partly responsible for the Versailles mob, it is difficult to believe also with him that Lafayette was a man of honor, especially after reading the emphatic denials of all responsibility in Lafayette's own memoirs. Mr. Mallet falls into a slight inaccuracy when he speaks of Condorcet as the philosopher of the Gironde. M. Arago, in his edition of Condorcet's works, completely disproves this notion, which probably arose from the fact that Oct. 3, 1793, his name appeared

with the Girondins, Brissot, Vergnand and Gensonné on the list of the proscribed. [Charles Scribner's Sons. \$1.00.]

STORIES.

In spite of its stiff and labored style, especially in its conversations, and in the unnaturalness of its portrayals of character in some particulars, *Parson Jones* [Cassell Publishing Co. \$1.00], by Florence Marryatt, is interesting and grows more so to the end. It deals with the problem presented in the love of a man, unfamiliar with the world and especially with women, for another woman than his wife, and in his successful struggles to be loyal to his duty. It possesses much strength and considerable weakness as a story, but is wholesome and helpful, besides being, as we have said, quite interesting. The scene is in England and chiefly in Wales.—Mrs. W. L. Wheeler's *A Washington Symphony* [G. P. Putnam's Sons. \$1.00] is a short, graphic, entertaining society story, with no motive in particular, somewhat padded in parts and to the detriment of its movement, but showing a high degree of the power to describe personal character. It will serve well for a warm afternoon under the trees or for entertainment on a railway journey.

Martha Finley in *The Tragedy of Wild River Valley* [Dodd, Mead & Co. \$1.25] has written a story for the purpose of advocating capital punishment. Her method is the portrayal of certain evil consequences resulting from its abolition. The story is crude and not specially impressive. The material is not handled with sufficient skill to produce the best impressions. The author's motive is a worthy one, but she has hardly done it justice in her book.—*Jack's Hymn* [Anson D. F. Randolph & Co. 60 cents], by Elizabeth Olmish, was published first in the *New York Ledger*. It abundantly deserves reissue in this form. It is an Easter story, and is short, sweet and touching.—Emily M. Morgan, the author of *A Poppy-Garden* [Anson D. F. Randolph & Co. 60 cents], has written therein a New England idyll which we wish were longer, but which perhaps would be no better if it were. It is pathetic and inspiring, is written simply and naturally, and is charming from cover to cover. Each of these two books have been dressed and illustrated by the publishers with skill and good taste.

Darley Dale in *Lottie's Wooing* [Cassell Publishing Co. \$1.00] has described the audacious and successful maneuvering of a young woman to induce a man to offer himself to her in marriage. The ingenuity of the author is considerable and the fact which is most to his credit is that one does not lose respect altogether for the young woman in spite of her boldness, and the outcome is satisfactory all around. Two or three other love stories are blended with the plot, the actors are well drawn, the action is brisk, and the book is above the average of such stories. The scene and the people all are English.—William Black's *An Adventure in Thule* [Harper & Bros. 80 cents] also has bound up with it *The Four MacNicol's* and *The Black Bothy*, the three stories being intended for boys and being well suited to interest them intensely, to accord with their out-of-door tastes, and to develop manliness and good sense in them.

MISCELLANEOUS.

Prof. G. L. Raymond, L. H. D., of Princeton, is the author of an elaborate essay in comparative aesthetics entitled *The Genesis of Art-Form* [G. P. Putnam's Sons. \$2.25], in which he shows the identity of the sources, methods and effects of composition in music, poetry, painting, sculpture and architecture. His contention is that the mind seeks to secure effects of unity, that this unity is entirely and properly consistent with variety, and that they blend and culminate in progress. He further considers rhythm, proportion and harmony as fruits of these principles, and he examines the illustration of these truths in the case of each of the great departments of aesthetics named. The volume is somewhat more learned, and at times more technical in terms, than the general reader will care for, but there is a large class of persons who will appreciate its ability and enjoyableness. It is the production of an expert who, although a specialist, is broad in his knowledge and sympathetic in his appreciations. A conspicuous feature of the work is the lavishness of its illustration, and the excellence of this feature is highly praiseworthy. It is eminently a suggestive, stimulating work, and many young readers will thank the author not only for the facts and principles which he has stated and illustrated, but also for giving them a powerful and healthful impulse in uplifting directions.

In *The Law of Psychic Phenomena* [A. C. McClurg & Co. \$1.50] Mr. T. J. Hudson has made an important contribution to the literature of this great subject. It is a profound, comprehensive and cautious study of hypnotism, spiritism, mental therapeutics and kindred themes, for the investigation of which it proffers a working hypothesis. It undertakes a classification of phenomena believed to be satisfactorily verified. The last five chapters discuss the relation of the subject to the Christian religion. Subjective faith is held to be the chief essential to the successful use of psychical methods of healing, in the validity of which, under proper conditions, the author believes. Christian Science, so-called, he regards as partially mistaken in its premises but as accomplishing some good. Spiritism is discussed temperately and it is concluded that some of its phenomena are genuine in spite of a frequent admixture of humbug. The wonderful works of Jesus and His methods in performing them are studied closely and the scientific correctness of His doctrine and of belief in immortality and in the divine existence are argued in a striking and effective manner. Throughout Mr. Hudson is discreet, candid and reverent. His pages impress the fact that there is a wide realm of truth bearing upon his subject in which but the most incipient discoveries have been made as yet, and into which earnest thinkers may well endeavor to penetrate further. But that the result of future investigations will be to weaken the hold of the gospel upon mankind he evidently does not believe.

Some time ago *Lippincott's Magazine* published a collection of articles called the *Journalist Series*, containing contributions by such eminent newspaper men as A. K. McClure, Julius Chambers, G. A. Townsend, Murat Halstead, J. A. Cockerill and Hon. J. R. Young. These have been col-

lected and edited by Melville Phillips, of the *Philadelphia Press*, and issued in a volume called *The Making of a Newspaper* [G. P. Putnam's Sons. \$1.25]. It describes not only the editorial work and the mechanical processes of printing, but the duties of reporters, sporting editors, traveling correspondents, illustrators, etc., and includes a large variety of collateral material together with a forecast of the newspaper of the future. It is of the utmost interest, and also is highly instructive. Many will be glad to see what is said about such subjects as the relation of a public journal to the publication of details of crime, statements which come under the statutes relating to libel, the value of sensations in promoting journalistic prosperity, etc. We do not indorse some of the claims made but the book leaves a good impression not only of the energy, versatility and sagacity of journalists, on the average, but also of their generally high aims.

The Conquest of Mexico and Peru [New York: Office of the *Daily Investigator*. \$1.00] is another long narrative poem by Kinahan Cornwallis. It is based upon extended and careful historical study, and contains many passages of glowing description. The Discovery of the Pacific is described previously by Balboa together with the progress of discovery in the New World, and the poem also portrays the Discovery of the Mississippi. The poetry varies somewhat in quality, as is natural in so long a production, and at times hardly is more than rhymed prose. But it holds attention well and the reader's interest grows steadily. The work hardly will give the writer rank among the great poets but he has no occasion to be ashamed of his effort, and some of his descriptive passages are at once picturesque and inspiring. Each book of the story is complete in itself and together they form a consecutive whole, and this is a natural and appropriate sequel to the author's former poem in the same vein entitled *The Song of America and Columbus*. The recent development of popular interest in American exploration in general and in Columbus in particular will secure for the book a wider and more cordial welcome.—*The Loves of Paul Fenly* [G. P. Putnam's Sons. \$1.00], by Anna M. Fitch, possesses only very moderate merit, less interest, and still less moral attractiveness. It is a rhymed account of some of the loves of a fascinating but reckless society man. It is not worth notice.

In his *Homer and the Epic* [Longmans, Green & Co. \$2.50] Dr. Andrew Lang, the poet, proves himself much more than a poet. He enters the realm of criticism, and a well trodden and stoutly contested portion of it, too, and successfully proves both his right to be there and his prowess as a combatant. Whether Homer wrote the *Iliad* and the *Odyssey* is as mooted a question as whether Moses wrote the *Pentateuch*. Dr. Lang thinks he did, for substance at any rate. He states Wolf's famous theory, viz., that the Homeric poems are made up from different folk-lays handed down from a date anterior to the knowledge of writing and transmitted by memory, and that Pisistratus was the first who had the Homeric poems committed to writing, and brought into that order in which we now possess them. This theory Dr. Lang attacks and attempts to undermine, and in our judgment he succeeds.

NOTES.

— The *Journal of Commerce* and the *Commercial Bulletin*, both of New York, are about to be consolidated.

— Prof. Henry Drummond's volume, *Natural Law in the Spiritual World*, is now in its one hundred and fourteenth thousand.

— A near relative of the late Lucy Larcom is about to write the sequel to her *New England Girlhood*, which she intended to write but never began.

— G. P. Lathrop, the author, who for some time has been a Roman Catholic, is to be editor of *The Visitor*, a Roman Catholic weekly published at Providence, R. I.

— Admirers of Liszt will learn with pleasure that La Mara's edition and collection of six hundred and fifty letters from him to various well-known people is being translated into English and soon will be published.

— Matthew Arnold used, when away from home, to write regularly once a week to some member of his family a full account of all which he had seen or done which was of interest. His biographer consequently has much unusually valuable material with which to work.

— The new Chicago University has secured for \$80,000 the library, manuscripts, etc., of Mr. H. H. Bancroft, the historian of the Western coast. It has been offered to Congress for \$500,000 but in vain. Either Chicago University has been very fortunate or the price demanded from Congress was very exorbitant.

— Apropos of an edition which is soon to appear of some of Carlyle's early essays, written when he was a tutor in Edinburgh and later discarded by him, the *New York Tribune* declares pertinently that to reprint crude, tentative essays by a youth who after writing them became famous is at once foolish in itself and unjust to the writer, and adds, "It would seem that the stuff which an author himself discards might be left in oblivion."

— Mr. Gladstone seems as ready to honor journalists as even President Harrison. Among the Englishmen knighted last week on the occasion of Queen Victoria's birthday were John Levy, editor of the *Dundee Advertiser*, J. R. Robinson, editor of the *London Daily News*, E. H. Russell, editor of the *Liverpool Post*, John Tenniel, the artist of *Punch*, and Gilzean Reid, first president of the Institute of Journalists. Moreover, W. J. Ingram, M. P., oldest surviving son of the founder of the *Illustrated London News*, was made a baronet and so was Dr. Charles Cameron, M. P., owner of the *Glasgow Mail*.

BOOKS OF THE WEEK.

Roberts Bros. Boston.
BROWNE'S RETREAT AND OTHER STORIES. By Anna E. King. pp. 303. \$1.00.

Ginn & Co. Boston.
A READER IN BOTANY. Part II. By Jane H. Newell. pp. 179. 70 cents.

Belknap & Warfield. Hartford.
HISTORY OF THE SECOND CHURCH OF CHRIST IN HARTFORD. By Rev. E. P. Parker. pp. 435. \$3.00.

Harper & Bros. New York.
THE LOVE AFFAIRS OF AN OLD MAID. By Lillian Bell. pp. 188. \$1.25.

Yolande. By William Black. pp. 483. 80 cents.
PRACTICAL LAWN-TENNIS. By James Dwight, M. D. pp. 168. \$1.25.

PICTURE AND TEXT. By Henry James. pp. 175. \$1.00.

GEORGE WILLIAM CURTIS. By John W. Chadwick. pp. 76. 50 cents.

PHILLIPS BROOKS. By Rev. Arthur Brooks, D. D. pp. 50. 50 cents.

Charles Scribner's Sons. New York.
DAY AND NIGHT STORIES. SECOND SERIES. By T. E. Sullivan. pp. 240. \$1.00.

AN ADVENTURE IN PHOTOGRAPHY. By Octave Thadet. pp. 179. \$1.50.

IN BLUE UNIFORM. By G. I. Putnam. pp. 279. \$1.00.

LOGIC: INDUCTIVE AND DEDUCTIVE. By Prof. William Minto, LL. D. pp. 373. \$1.25.

THE PHYSIOLOGY OF THE SENSES. By Prof. J. G. Kendrick, M. D., and William Snodgrass, M. A. pp. 318. \$1.50.

Macmillan & Co. New York.
SCIENCE AND A FUTURE LIFE. By F. W. H. Myers. pp. 242. \$1.50.

ELECTRICITY AND MAGNETISM. By S. R. Bottone. pp. 393. 90 cents.
GRISLY GRISSELL. By Charlotte M. Yonge. pp. 300. \$1.00.

Cassell Publishing Co. New York.
A NEW ENGLAND BOYHOOD. By Rev. E. E. Hale, D. D. pp. 267. \$1.00.
THE SCALLYWAG. By Grant Allen. pp. 437. \$1.00.
A FATHER OF SIX. By N. E. Potapecko. pp. 241. 50 cents.

Fleming H. Revell Co. New York.
UNSETTLED QUESTIONS. By J. M. P. Otts, D. D. pp. 169. \$1.00.
GLANCES AT CHINA. By Rev. Gilbert Reid. pp. 191. 80 cents.

E. P. Dutton & Co. New York.
FAITH AND CRITICISM. By Rev. R. F. Horton and other Congregationalists. pp. 430. \$2.00.
Funk & Wagnalls Co. New York.
THE WITCH OF SALEM. By J. R. Musick. pp. 389. \$1.50.

Longmans, Green & Co. New York.
THROUGH CONVERSION TO THE CREED. By Rev. W. H. Carnegie. pp. 129. \$1.00.

Michigan Congregational Association.
THE FIRST FIFTY YEARS OF MICHIGAN CONGREGATIONAL CHURCHES. pp. 283.

PAPER COVERS.

Lee & Shepard. Boston.
LARRY. By Amanda M. Douglass. pp. 242. 50 cents.

Damrell & Upham. Boston.
AN ADDRESS IN MEMORY OF LUCY LARCOM. By Rev. D. D. Addison. pp. 31.

Mexican Central Railway Co. Boston.
MEXICO? SI, SENOR. By T. L. Rogers. pp. 294.

Charles Scribner's Sons. New York.
ARTHUR BONNICASTLE. By J. G. Holland. pp. 401. 50 cents.

Johns Hopkins Press. Baltimore.
CHURCH AND STATE IN NORTH CAROLINA. By Prof. S. B. Weeks. P. D. pp. 65. 50 cents.

Craig Press. Chicago.
TENNYSON'S LIFE AND POETRY. By Eugene Parsons. pp. 32. 25 cents.

MAGAZINES.

May. COLUMBIA.—THE REVIEW.
JUNE. LITERARY NEWS.—BOOKBUYER.—BOOK REVIEWS.—DONAHOE'S.—NORTH AMERICAN REVIEW.—COSMOPOLITAN.—EDUCATIONAL REVIEW.—SANTARIAN.—REVIEW OF REVIEWS.—OUR LITTLE ONES AND THE NURSERY.—BOOK NEWS.—LAWS OF LIFE.—LIVINGCOTT'S.—SCHOOL REVIEW.—CENTURY.—BIBLIA.

THE VALUE OF A CREED.

The decrying of creed in the interest of conduct is very natural, but very superficial. If it succeeded it would make life and conduct blind and weak. There is no greater misnomer applied to creeds and opinions than that which lurks in the word "advanced." The man whose creed is the smallest, the most crude and colorless and flimsy, is called "advanced," while he whose beliefs are richest and most full of hope and liberty is called "slow," "behind the times," and other tardy names. The man who believes nothing with any energy, who masks the doctrines of our Lord's gospel under negations, who evaporates them into a thin mist of speculation, who emasculates them of their energy by subtracting their vital forces, who has a cynical sneer for every effort of a stalwart faith—such a man is called an "advanced thinker." The cheerless iconoclasm which is forever unbuilding and breaking down the strong barriers erected in a former time parades before the world as "free thought." It is no advance, but inertia, no free thought, but dullard slavery, which leads a man into a state like that. Exactness, earnestness and precise fidelity to the truth of things are better than a limp negation, and make a man a true, free and advanced thinker.—*Phillips Brooks.*

THE CONTRIBUTION BOX.

Into the ballot box goes the intelligence of the community, but into that worthy rival, the contribution box, goes the love of the benevolent. Indeed, this glorified institution has, for the most part, preceded the ballot, for the ship of the missionary and the teacher sails first to make man fit to enjoy the blessings of freedom. Charity precedes liberty. Beautiful indeed is the picture when a humble man goes with a mind full of intelligence and deposits his vote, but a picture so striking finds its equal in that scene where the poor widow advances and, all aglow with the light of benevolence, puts into the contribution box her two mites.—*Prof. David Swing.*

THE YEAR AT THE ANDOVER HOUSE.

The second annual meeting of the Andover House Association was held Monday, June 5, President Tucker of Dartmouth College presiding. Purposes and methods were so clearly set forth at this meeting that no doubt was left in the minds of those present as to exactly what the work of the Andover House is and how it is being done.

The annual report was read by Mr. Robert A. Woods, the head worker. It emphasized the following characteristics of the activity of the house—a scientific study of and friendly relations with the district; the encouragement of self-help in the individual and the district; co-operation with and unification of all valuable existing social agencies; discouragement of the creation of new agencies where existing ones are adequate to the needs; respect to every form of religious faith and complete abstinence from attempts at proselyting. With regard to definite religious work, the precise language of the report is worth quoting—it brushes away so many natural misconceptions: "Our attitude has been exactly the same as with regard to every other kind of helpful effort, that is, it is our aim to work here as far as possible by the co-operation with existing agencies rather than by inaugurating entirely new enterprises. The Andover House, as such, does not attempt the work of a church any more than it attempts the work of a charity board. To both of these kinds of work already organized in the district it gives its hearty sympathy and co-operation."

By means of friendly visiting in the homes and the opening of clubs at the house for both sexes and all ages the residents have come into genuinely cordial relations with a large number of families in the immediate neighborhood and into pleasant relations with individuals and families in the remainder of the district. There has been active co-operation with the Associated Charities in three wards—the Ward 16 Day Nursery, the Helping Hand Temperance Society, the Better Dwellings Society, the Country Week, Wells Memorial Institute and Shawmut Chapel. One or more residents have joined with others in the preliminaries of organizing a comprehensive labor bureau and a model tenement house building company, and have rendered valuable help to citizens' movements against offensive show bills and in favor of public baths. The Andover and Denison Houses have jointly brought about public conferences upon trade unions and social Christianity, and were largely instrumental in preparing and carrying through the South End Free Art Exhibition, the phenomenal success of which was noticed in these columns. The admirable evening high school system of the city is being supplemented in the district by the Emerson Club, an organization of past and present students of the evening high school, which has made the Andover House its place of meeting for over a year. This club gives some of its evenings to essays and discussions and others to listening to lectures by prominent men and women upon art, music, literature and the drama.

Mr. Woods's report was followed by reports upon special social investigations by three residents—Mr. Allis, Mr. Denison and Mr. Sanborn—their subjects being, respectively, Cheap Popular Amusements, The Supply of Churches in the Poorer Parts of the City and Cheap Lodging Houses. Mr. Woods was re-elected the head of the house and Col. C. A. Hopkins the treasurer of the association. Professor Harris of Andover was chosen a member of the council, an act which insures the continued interest of Andover Seminary. The association were glad to learn from President Tucker's own lips that his close connection with the house will be in no way impaired by his removal to Dartmouth.

News from the Churches

PASSING COMMENTS ON THIS WEEK'S NEWS.

It is so seldom that there is an opportunity for the exchange of denominational courtesies with the Friends that when the chance does come we are doubly grateful.

Although it is not our custom to print reports of ministerial associations, we notice this week two that have made departures from the common course.

That the publication of new features in church services is appreciated is shown by the adoption of the covenant between pastor and people at Worcester.

Indications go to show that the day of the babies' age is dawning.

Twelve consecutive years of open air meetings prove their efficiency in the city during the summer.

THE SUMMER BOARDER QUESTION.

As the season comes around when so many thousands from the cities go to the country for their vacations or their summer homes it has seemed wise to inquire into the relations between these "boarders" and the churches in the summer resorts. To this end letters were sent to ministers of our denomination asking what special effort was made to attract the summer population, how much spontaneous help was received and, in general, what the relations were between the church and the boarder.

Four replies, coming from three States, are printed below, and speak for themselves. Their somewhat pessimistic strain adds emphasis to the popular habit of shrugging the shoulders at summer Christians and vacation Christianity, yet we must believe that each year Christians are making their religious life more nearly correspond to a 365 days' limit. It is true, of course, that the attitude of Christians toward amusements is very different in different localities and in these summer migrations opposite extremes meet, thus giving each a wrong impression of the other. Results are generally harmful to both parties—the church in condemning grows Pharisaical and the thoughtless fun of the temporary residents is made more provoking as they feel themselves unjustly judged. This is not the time for a discussion of amusements. Accepting the situation as it is, Christian charity on both sides will lessen the gulf due to the difference between city and country standards. The question is, how can the church and the boarder come closer in the church's more distinctively religious work? These letters show there is large lack of effort on the one hand, but is there not also room for more effort on the other? It is no injustice to the regular congregation to make "special effort" in the summer. Different classes need and desire different things, and without interfering with the regular routine of services some additions might be made that would attract even the frivolous. Of course it means additional work for the pastor, and perhaps also the trial of having an unsympathetic audience. But, nevertheless, the summer boarder is here, and a blessing may be the result of wrestling with the problems his presence creates, even if he does not prove to be an angel in disguise.

Our church makes no special effort to attract "summer company" to the church services. Until recently the great majority of people visiting here in the summer have been those who had old associations or family connections here and, as a matter of course, on Sunday found their way to the church of their fathers or their hosts. With the opening of the hotel a large number came. Our relations with many of these were most cordial and pleasant. Men and women prominent in large churches of the cities were regular attendants and formed personal acquaintances that I believe were mutually delightful. I should say that our church is in no sense dependent upon the summer boarder for spirit or sustenance and

therefore is no guide in the matter of utilizing this transient element of the population. v.

We have many spending their vacations here during summer. A great many fine people visit us and quite a number attend the different churches, but the majority of them take a religious vacation when they are here and attend no church. My experience with our summer visitors has always been pleasant. We do not make any "special effort" to attract them to church, for we make a special effort every Sunday to make the services attractive. I am sorry to say that spontaneous help from our summer visitors has been somewhat wanting. It would delight me much to have some of our good Christian friends more helpful in the Master's work during their stay here, and leave us a little of the religious warmth of their home churches. x.

Our place differs probably from most other places in regard to summer visitors. Those who come here are largely from the very wealthy classes of the Middle States, own or rent magnificent cottages, and come to spend a long season as one of their permanent homes. The floating hotel class is comparatively small. The New England "cottage" class is also quite small. The almost general religious element (and it is quite large) is either Episcopal or Presbyterian. It is fashionable here among the cottagers to go to church, at least Sunday morning. Very largely by the aid of this class—almost all Presbyterians—the Congregational church here owns a spacious and most beautiful church. This is completely filled during the summer, as is also the large Episcopal church. These visitors regard these churches as their religious homes, and very largely bear the expense of their maintenance. We have among our worshippers a few Congregational families—but very few. Many of the Presbyterians are ready to help, both with money and often in social meetings. I regret to say that the Congregationalists do not seem to feel much responsibility or zeal in either of these lines, with one or two exceptions. Of course we have a large class of irreligious people in both our permanent and our transient summer guests. Sunday is sadly desecrated by these with both business and dissipation. And the example thus set is taken up by many of our people—especially the young—and proves sadly demoralizing. Our own citizens too often copy the bad traits of the worst classes and overlook all the noble qualities of the Christian. Too many seem to think that the license of the visitors should be their law and habits of life all the rest of the year. So they seek to imitate the fun—the dissipation, dancing, card-playing and attendant revelries all through the winter. The mass of the people hardly get restored somewhat from the demoralization of one season before another season is upon them. Thus, while we have many favorable results from our summer people in church and village life, we have many others that make exceedingly discouraging work for family prosperity, for social purity and seriousness or for church life and progress. We have so much among our young people of aping the worst features of the worst classes that the fight for virtue, truth and religion is a hard one. And yet the general testimony is that the place is improving each year, but there are vast stages yet to realize before we shall be ready for the millennium. y.

I am glad that some one is beginning to study the relation of the summer boarder to the church. Wise words spoken frequently to those who are to be "summer boarders" might, it is to be hoped, help to counteract certain present evil influences.

I doubt if the summer Christian (!) realizes how depressing is his lack of interest in the Christian life of the community he visits. During the several years I have been here we have rarely had more than one or two strangers at a prayer meeting, and often none, though hundreds have been in town. Even ministers who come here do not seek out the mid-week meeting very often. During seven years I have had but one minister help me all he could. He came every time and always spoke and helped us immensely. The permanent residents, that is those who have houses here which they occupy summer after summer, never come to the mid-week meeting. Some of them are officers in the church in their homes. They attend church on Sunday. Their children go to the dances and entertainments. But we never see them at any service except that held on Sunday morning.

I have a printed bulletin of services posted in our hotels and in the post office. I always give out a special invitation to the meetings. We do not attempt anything else. My church is some distance from the largest hotel and many of the people there go to the Episcopal church, which is nearer, still I have good

audiences. They help to swell our benevolences. A half-dozen hire pews and so help to support the church. But, on the whole, the influence of the summer boarder, even in a quiet town, is not helpful but definitely harmful to the cause of Christ, by reason of the exhibition of lack of earnestness and fellowship.

We may, perhaps, be peculiarly at a disadvantage here because very few Congregationalists come here. Our visitors are generally Presbyterians or Episcopalians. I am sorry to say that those among our summer people who have done most for the place have been Episcopalians. And the same thing I have noted elsewhere. Congregationalists are, I fear, not as loyal to their own church, not as anxious to help brethren of their own faith as are men who belong to other bodies. This is my impression from a few years of observation. I may be wrong.

It has often seemed to me that city pastors have a chance to overcome this difficulty if they understood the situation and impressed upon their people that here is a good chance to show their practical Christian sympathy and earnestness. Still, I don't know. I presume lack of earnestness here is only a continuation of lack of earnestness at home.

You ask "how much spontaneous help" we have received. Financially a little every year for value received in use of pews. Spiritually in our meetings perhaps a half-dozen during my life here have come and spoken to us a word of fraternal greeting. z.

A NEW METHOD IN EVANGELISTIC WORK AMONG COUNTRY CHURCHES.

Evangelist A. T. Reed, in connection with revival services in West Williamsfield, O., conducted on June 6 an "evangelistic field day," in which six neighboring country churches joined—Wayne, Kinsman, Williamsfield, Gustavus, Andover and West Andover. About 300 were present. The services continued from 9 A. M. to 3.30 P. M., with an hour at noon for a social and a basket lunch, the program announcing, "Lemonade for all the only secular bait." There were no sermons, but seasons of prayer were interspersed with testimonies, Scripture verses, Bible readings, singing by soloists and quartettes from different churches and fifteen-minute talks by ministers, laymen and women on the general topic Christ Our Life, with such sub-topics as More Life in Our Homes, More Life in Our Sunday Schools, in Our Singing and Choirs, in Our Prayer Meetings, in the Pulpit, in the Church. There was a tonic spiritual atmosphere and an entire absence of machinery, formalism and conventionalities, and at the close more than a hundred persons testified in a few minutes to the great spiritual profit of the gathering. The farmers left their farm work though it was a very busy time for them, and bore testimony that they were blessed and glad they came. This unconventional form of fellowship meeting is a new thing in Ohio, if not "under the sun," and its unqualified success in attendance and spiritual power is sufficient evidence that Mr. Reed has been divinely guided in introducing this feature into evangelistic work among the country churches at a time of year when good roads and pleasant weather make it possible for people to come together from neighboring towns. I. W. M.

NEW ENGLAND. Boston and Vicinity.

The morning service at Berkeley Temple last Sunday was wholly filled by the exercises of Children's Day. The Boys' Brigade was present in uniform and there was a special choir of children in addition to the regular quartette and chorus. One of the most interesting features was the examination of about twenty children who graduated from the primary department and received diplomas. The pastor, Rev. C. A. Dickinson, made his short sermon an address to this graduating class.—At Central Church, Jamaica Plain, Rev. J. E. Tuttle, pastor, twenty-three children were baptized.

Seventy-fifth anniversaries are not common even among Sunday schools in this vicinity, and the successful exercises in the Second Church in Dorchester last Sunday fittingly commemorated the passing of three-quarters of a century. One of the three surviving original members of the school

was present, as were also five of the men who have officiated as superintendents.

Fifty-one babies between three months and five years of age were present at the Baby Supper given by the Pilgrim Foreign Mission Band of Central Church, Chelsea, on a recent afternoon. Each baby is a member of the band and brought a box of pennies.

The Cambridge Congregational Club met last Monday evening at the Colonial Club, and after dinner discussed The Defects in Present Methods of Instruction in Sunday Schools. Rev. F. H. Smith opened the debate with a pungent, suggestive paper. Rev. Messrs. I. W. Sneath, D. N. Beach and Charles Webster, Prof. A. B. Hart of Harvard and Messrs. W. H. Emerson and G. P. Morris added practical suggestions. The report of the outlook committee, made by Rev. Charles Olmstead, showed that the churches of the city were alive to the needs of their respective communities and alert in adopting new methods.

Massachusetts.

Eliot Church, Newton, last Friday evening voted to disapprove of the plan of the Massachusetts Association to support a ministerial bureau and declines to pay any assessment for that purpose.

At an adjourned meeting of the Andover Association, June 7, the two candidates whose examination had been continued from the meeting of the previous week were thoroughly examined and unanimously approved to preach. One other candidate also appeared and was approved, making sixteen in all from the middle class of the seminary.

The ministers of the Essex North and South Associations inaugurated the pleasant fashion last year of having a "Ladies' Day" and the arrangement proved so enjoyable that a similar gathering was held this year with the North Church, Newburyport, June 6. The exercises consisted of a morning with the poets, a paper on Burns being read by Rev. G. W. Christie, on Tennyson by Rev. J. W. Buckham, on Whittier by Prof. L. N. Carleton and on Lucy Larcom by Miss F. J. Dyer; dinner together at a hotel, followed by two papers on the Truth and Error in Faith Healing by Rev. Messrs. H. R. McCartney and W. E. Strong, and finally a delightful open car excursion to the historic Parker River. Rev. C. B. Rice as moderator and Rev. C. P. Mills as host helped to make the occasion pleasurable.

The annual festival of the Worcester Congregational Club was held last Monday evening. A large number of ladies and invited guests were present. Addresses were delivered by Rev. Percy S. Grant, Rev. C. L. Thompson, D. D., and Hon. George F. Hoar on The Modern Parish.—The Ministers' Meeting had Infant Baptism for its subject.—Immanuel Church was organized with a membership of eighty-eight. Forty-two were from Piedmont, the mother church, but most of them had united with the church from the branch. The covenant of the pastor and the church was taken from the *Congregationalist* of last month, from a report of an installation in Plantsville, Ct. The outlook for the new church is full of promise.

Maine.

Rev. S. S. York is to confine his work for the Oxford Conference Mission to the Magalloway region in connection with Erroll and Dummer, N. H. The work opens encouragingly.

H. J. Lord of Bowdoin College is to supply at Medway, W. S. Randall of Andover at Denmark and J. B. Lewis, also of Andover, at Abbot Village for the summer.

With devotion to the cause of city evangelization Rev. A. H. Wright of the St. Lawrence Street Church, Portland, has again begun open air preaching in the eastern portion of the city. This is the twelfth consecutive summer in which this work has been carried on under his leadership, with the co-operation of the other pastors of all denominations.—The Second Parish Church fraternally gave the Friends, during their annual convention in Portland, the exclusive use of its house of worship Sunday last, and pastor and people became visitors at the services of their guests. Several of the Quaker clergymen preached by invitation, also, in other pulpits of the city.

Bangor Seminary observed its seventy-fourth anniversary, June 7, in the Hammond Street Church, beginning with a fine address by Dr. A. McKenzie of Cambridge before the Rhetorical Society the preceding evening. The following day was devoted to the examination of the different classes, an inaugural address by Prof. C. E. Beckwith and the graduation of the thirteen seniors. One of them, Herbert M. Allen of Harpoor, was

ordained on Thursday and will engage in mission work in Turkey. The year shows satisfactory results in all departments.

New Hampshire.

A council called in April, 1892, at Penacook declined to ordain Mr. E. G. Spencer, the pastor-elect of the church, mainly on the ground that he refused to accept the prevalent belief of Congregationalists concerning the future of the impenitent. He then declined to subscribe to the Creed of 1883 or that of the Penacook church on this point. At an adjourned meeting June 7 the same year the council again refused to ordain Mr. Spencer, affirming, however, that its action was not based entirely on his views, which were expressed in somewhat different terms than at the first meeting, but on the opposition of a considerable minority of the church to his installation. A council was again called last week, June 8, comprising the churches of the previous council and several others. This body, after extended examination of Mr. Spencer, voted unanimously "that this council approve of the choice of the church and co-operate with it in the ordination and installation of Mr. Edward G. Spencer as its pastor." We learn that to this last council Mr. Spencer declared that he is not a Universalist, and that, while he holds the idea of possible repentance in the world to come as "an inconspicuous theory," he has never preached it, and does not expect ever to bring it forward in his public teaching.

Vermont.

Rutland Conference met at Pittsford June 6, 7. The sermon was preached by Rev. G. W. Phillips, D. D. The office of deacons was discussed and Rev. F. F. Lewis and Dr. W. A. Duncan spoke upon Sunday school work.

The church in Brandon, Rev. W. S. Smart, D. D., pastor, has recently cleared itself of a debt of \$1,300 incurred by repairs two years ago.—Students in Dartmouth College hold services Sunday afternoons in two school districts in Norwich.

Addison County Conference called out a large attendance at New Haven June 2, 3. All but two of its twelve churches have pastors. The membership was reported as about the same as a year ago. The general topic discussed was The Work of the Local Church, with such sub-topics as The Preaching Needed, The Hearing Needed, The Midweek Meeting, Fellowship, The Sunday School, Y. P. S. C. E., Resisting the Encroachments of Intemperance and Missionary Work. All the pastors and a number of laymen participated, and addresses were also made by Supt. C. H. Merrill, Mrs. W. J. Van Patten, Mrs. Joseph Ward of South Dakota and Rev. James Barton of Turkey.

Two young women from Northfield Training School have been engaged by the Addison County Y. P. S. C. E. Union to do evangelistic work in the county similar to that done under the direction of the Vermont Domestic Missionary Society. They have begun work.

At the Washington County Conference resolutions were unanimously adopted against Chicago in favor of showing disapproval of Sunday opening of the World's Fair by remaining away, and urging the withdrawal of the Congregational exhibit as well as the refusal of the Congregational churches to participate in the Parliament of Religions.

Rhode Island.

The event of the week, denominationally, was the celebration of the 250th anniversary of the Newman Church, East Providence. The daughters, granddaughters and great-granddaughters of the venerable church were there in good numbers while she called to remembrance former days. The auditorium, which was filled with a patient audience for nearly five hours, was tastefully decorated with flags and flowers. The historical address, by the beloved pastor, Rev. L. Z. Ferris, was listened to with interest. Going back as it did to 1643, it brought the audience into refreshing contact with Plymouth Rock. The passages recounting the encounters with King Phillip, as well as the lighter ones referring to Father Barney's experiences, kept the hearers spellbound. The poem was by Hon. T. W. Bicknell. Addresses were made by the two surviving former pastors, Rev. Messrs. H. E. Johnson and L. S. Woodworth, and by Rev. Messrs. John Whitehill, C. D. Harp and Alexander McGregor, representing daughters and granddaughters of the church, whilst the salutations of the Bristol and Rhode Island Conferences were presented by Rev. Messrs. Walter Barton and F. A. Horton, D. D. One corner of the building was reserved for objects of historic interest belonging to the church. Here could be seen a chair in which, it is said, King

Philip sat, and communion cups with the dents of the centuries upon them yet fragrant with the associations of saints gone on before.

Connecticut.

The church in Woodbridge, the hill town overlooking New Haven, celebrated its 150th anniversary June 7. The exercises have been postponed a few months on account of extensive repairs which have been made upon the meeting house. It was painted, slated, frescoed, carpeted, newly furnished and a fine new pipe organ was put in. Nearly all the ministers from the city and vicinity were there, besides many laymen. The program contained a historical sermon by the pastor, Rev. S. P. Marvin, and addresses by Mr. T. R. Trowbridge, Rev. Messrs. H. H. Morse, Newman Smyth, D. D., E. S. Lines, J. E. Twitchell, D. D., W. W. McLane, D. D., H. W. Hunt, W. J. Mutch, W. T. Reynolds, J. L. Willard, D. D., and A. D. Stowell, a former pastor. Mr. Marvin has been pastor for twenty-eight years and is still hale, genial and successful. Four pastorates in this church cover two-thirds of its entire history. The Woodbridge hills are growing in favor with summer residents and the outlook is very hopeful.

A council called by the church in Yale University, June 8, ordained Mr. Sumantrao Vishnu Karmarkar of Bombay, India. He is the first Hindu Brahman ever ordained to the Christian ministry in America. He graduated from Yale Divinity School in 1892, and his wife has taken a degree in medicine. Together they will soon return to labor in the mission fields at home.

The church building at Branford has been undergoing repairs for the last six weeks. The audience-room is being completely renovated and will soon be ready for use. This work has been carried on principally by the women's societies. A reception was given the new pastor, Rev. T. S. Devitt, and wife, in the church parlors, June 6.

In connection with the Children's Day services in Wolcott, Rev. H. M. Kellogg baptized twenty-five infants.

The First Church, Colchester, has just issued a manual, the first complete edition in fifty years. A new and distinctive feature of the book is the list of children who have been recently baptized. Among other interesting events of last Children's Day seventeen little people were baptized by the pastor.

The New Haven Central Association of Ministers held its annual meeting June 6 at the chapel of the pleasant shore suburb of Woodmont. It was agreed on all hands to have been the most enjoyable meeting which the association has held in many years. A dinner served by the women of the chapel, followed by a long list of brief and spicy toasts and a stroll upon the beach made an occasion which the ministers and their wives will long remember.

MIDDLE STATES.

New York.

The Bushwick Avenue Church, Brooklyn, has appointed a building committee, the present chapel being inadequate for the growing work. The chairman, Hon. M. Snyder, has already given \$15,000 and is ready to give \$10,000 more, the only condition being that the church shall be a memorial to his daughter.—The presentation at Pilgrim Chapel of the work done by the New York Port Society among the sailors was rendered graphic by the singing of a choir of converted sailors and by the testimonies of several, one of whom was a Russian.—Five hundred Swedes were present at the laying of the corner stone of their new church building, which is to take the place of the frame building recently torn down. After prayer by the pastor, Rev. A. L. Anderson, the corner stone was laid by Rev. Dr. Roberts. The structure will be two stories high, with a gable roof and steeple ninety-five feet high. Buff brick with terra cotta and brown stone trimmings will be used. The cost will be \$28,000. The auditorium will seat 800 and the Sunday school room on the second floor will accommodate 450 scholars. The building will be ready for use next November.

Pennsylvania.

A congregation which tested to the fullest extent the seating capacity of the church building at Le Raysville assembled, May 28, to listen to the closing sermon in the pastorate of Rev. T. S. Devitt. The congregations, with all lines of church work, have grown rapidly during a pastorate of less than two years and the finances have been in better shape than usual. Funds are now nearly collected for the erection of a chapel. As a token of esteem the Cornet Band gave Mr. Devitt a serenade on the evening before his departure. The closing scene was

the marriage of the pastor to Miss Kate F. Buck, a member of his church, after which they left for Branford, Ct., their new field of labor.

LAKE STATES.

Ohio.

The Brecksville church, under the leadership of Rev. W. C. Rogers, has started three branch Sunday schools in district schoolhouses in outlying parts of the township.

The church in Ironton, which has one of the finest buildings in the State but which is somewhat isolated from Congregational fellowship because of its location, celebrated its twenty-first birthday by a "majority anniversary," May 29. Rev. W. B. Marsh has proved himself a wise leader in business matters, and the church rejoices in the clearing of its floating debt and the debt on its parsonage. At the anniversary addresses were made by Rev. J. L. Collier, Rev. W. H. Warren and Rev. R. S. Lindsay, a former pastor.

Rev. M. L. Berger, D.D., of Park Church, Cleveland, has returned from a three months' vacation in California much improved in health. The church continued his salary and supplied the pulpit during his absence, and on his return he finds the new building nearly ready for dedication. The Congregational City Missionary Society is holding enthusiastic business meetings. It has joined with the congregation of the Detroit Street Mission in calling Rev. H. A. N. Richards to the pastorate of the mission. Three new fields are now being thoroughly canvassed under the direction of Rev. Norman Plasse. The ministers at their June meeting listened to three minute reports of the recent State Association meeting. Dr. Brand's position on the Preaching of Women called out the most discussion. Dr. Leavitt reported the Home Missionary Meeting at Saratoga, and there was universal approval of the change of the society's name.

Illinois.

The Second Church, Springfield, Rev. F. E. Hall, pastor, has enjoyed an exceptionally prosperous year. Its growth is not alone in a largely increased membership; it has made rapid advance along every line of Christian work and influence. It is recognized in the community as a strong factor of social and religious progress. Mr. Hall is also acting pastor of the Third Church, which is a prosperous mission. The church in Rosemond recently enjoyed a week's visit from Rev. H. D. Ward, and was greatly cheered and strengthened thereby. Thirty-four members have been received by the church in Wyandotte in seven months, twenty-five on confession.

The church in Kangley, organized a little more than a year ago under the auspices of the State H. M. S., dedicated its neat house of worship June 4. The service was conducted by Rev. W. H. Chandler, home missionary evangelist. The people contributed \$164 to pay last bills. This is the only church organization in that community of 1,100 inhabitants, and furnishes a fair example of the way in which Congregational home missionary societies multiply churches. At the close of the Sunday services the church and congregation voted their hearty thanks to the Illinois H. M. S. for the help bestowed in the establishment of this church. Its influence is felt throughout the entire community.

The annual meeting of the Illinois H. M. S., recently held, was large and interesting. The usual reports were presented and carefully considered. Contributions to home missions from the State amounted to \$46,944; amount appropriated within the State \$25,522; applied to national work, \$16,719. The plan of national home missionary work, including the changes suggested and adopted by the convention in New York, was heartily approved.

Michigan.

Rev. W. C. Stiles of Jackson, in a printed communication to his people, answers the question whether he intends to visit the fair by saying in substance that he does not desire to patronize extortion and fraud and that he will not do business with highwaymen.

Wisconsin.

The work at La Crosse has grown until a pastor's assistant is required. Miss Rick, a teacher in the public schools, has been employed. Two mission schools are connected with the church.

The church in Genesee celebrated its semi-centennial June 4. Rev. J. K. Kilbourn, the pastor, gave a historical discourse, then, after a bountiful collation, addresses, letters and reminiscences filled a long session. Mr. Andrew T. Sherman, the only survivor of the original eighteen members, was able

to come from his home near Chicago. Mrs. Jane H. Hollingsworth, who was present as a child at the organization, gave her recollections of the occasion. Rev. C. W. Camp, pastor in the early years, took part. Rev. L. Clapp, who preached the sermon at the dedication of the church forty-two years ago, attended and many friends from neighboring parishes participated in the services.

THE WEST.

Iowa.

The church in Manson, Rev. W. H. Stubbins, pastor, is gathering funds for a new house of worship to cost about \$10,000. At Niles, a country neighborhood in Mitchell County, where Mr. T. L. Read, a Chicago student, is supplying, there have been within the last month about twenty hopeful conversions. These results accompanied special meetings conducted by Rev. N. L. Packard. Mr. Packard is now holding meetings at Stillwater, an outstation supplied by Rev. W. R. Smith of Orchard.

Minnesota.

Rev. B. Fay Mills has held a week's meetings at Northfield with the result of a profound awakening in the town and college. Numbers have signed cards expressing the desire to begin the Christian life. The little church at Groveland has enjoyed a season of religious interest under its new pastor, Rev. E. E. Rogers, and ten have united with it.

Minnesota Valley Conference held its meeting at Hancock, June 6-8. Topics discussed were The Multiplication of Churches in Small Towns, The Church and Young Men, The Gospel of Four Hundred Years Ago, The Gospel of Today, The Spirit of Congregationalism and Save America To Save the World. Many of the churches reported revivals, several pastors having assisted in different churches. This conference, a few years ago so discouraged that it thought of uniting with some other conference, was never more prosperous than today.

The little church at Manchester, greatly depleted by removals, has received several new members and taken on new life. A branch of the West Dora church has been formed at Star Lake where a little company has been gathered by Mr. D. E. Armitage of West Dora.

Rev. R. H. Battey is preaching at Stephen, Mentor and Fertile, three pastorless churches in the Red River region. The Mentor church is completing its building.

North Dakota.

The Wahpeton Conference held a three days' session of interest and profit at Dwight, May 31. This is the smallest of the three conferences in the southeastern part of the State. Excellent papers were read and Rev. William Edwards preached the sermon. Fargo College and its needs and splendid opportunity were discussed earnestly. An excellent woman's missionary meeting and a Y. P. S. C. E. evening were among the best features of the conference. J. L. Williamson and L. C. Grant were approved to preach one year.

The Jamestown Conference met at Carrington June 6, 7. Rev. A. A. Doyle preached the sermon. Fargo College, the home missionary and Sunday school work of the conference were discussed, also a paper on The Church—What It Stands For. Two Indian churches, the largest in the conference, were reported from Fort Berthold and Fort Yates. The address on the Boys' Brigade and the woman's missionary meeting, led by the State secretary, Mrs. S. Daggett, who is visiting the churches in this part of the State, were points of interest.

Rev. C. H. Phillips completed eight years of work at Cummings and Buxton June 1. Two churches organized, two houses of worship and a parsonage built and \$20,000 for Fargo College contributed from his field are some of the good things well done.

South Dakota.

Rev. C. M. Daley organized a promising Sunday school at South Whitewood May 28. It will be tributary to the Lake Preston church. A home department has been formed in connection with the Sunday school at Yankton and is in successful operation.

During the thirteen months since the beginning of Rev. A. E. Thomson's pastorate at Yankton there has been no special revival season, but systematic evangelistic work has been kept up throughout the year. At the close of the Sunday evening service, at which there is always a gospel sermon, cards are frequently distributed to be signed by those who desire henceforth to lead a Christian life. A short after meeting is often held. The cards have a space for "church preference" and if some other denomination is indicated it is promptly sent to the pastor

of that church. As there is a great deal of travel through Yankton many persons have thus been reached who were subsequently received into other churches, but the additions to the Yankton church have been distributed evenly through the year; more have been gained than is common in cases where the evangelistic work is all packed into a few weeks and with less exhausting effect on the energies of the church. A Brotherhood of Andrew and Philip has been formed. During the spring months the pastor has preached a series of expository sermons on the First Epistle of John, the congregation being furnished with printed analyses of each chapter.

Rev. S. F. Huntley, recently called to the pastorate of Wessington Springs and adjacent churches, is on the ground. A movement is on foot looking toward the immediate erection of a much needed parsonage.

Utah.

It is a significant fact that the new church in Sandy was gathered chiefly through the efforts of women, fifteen of its sixteen members are women, the delegates sent from three churches to the organizing council were women and for the present it is to be under the charge of Miss M. L. Nichol, formerly a N. W. E. C. worker.

WEEKLY REGISTER.

Calls.

BERLE, Theodore F., Andover Seminary, to North Ch., Woburn, Mass. Accepts.
BROWN, Henry A., Valley City, N. D., to Avalon, Cal. Accepts.
BUSWELL, James O., accepts position as evangelist of the Wisconsin H. M. S., and will be located at Beloit.
COWAN, John W., accepts call to Oregon City, Ore.
CUMMINGS, John M., Danlap, Ia., to Shelton. Accepts.
DAVIS, Ernest C., Lay College, Revere, to Post Mills, Vt.
DEAN, William N. T., Oxford, Mass., to Woodstock, Ct.
DEKAY, George H., to permanent pastorate Tulare, Cal. Accepts.
DEMOREST, William L., accepts call to Zion Ch., Oshkosh, Wis.
FLEMING, Edward F., Winthrop, N. Y., to Santa Anna, Cal. Accepts.
GRIFFIS, William E., accepts call to Ithaca, N. Y.
HARLOW, Reuben W., Rose Creek, Minn., to Minneka. HARRIS, C. J., Lay College, Revere, to Windham, Vt., for one year.
JOHNS, John E., Inkster, N. D., to Oberon for six months. Accepts.
LUND, C. W., Lay College, Revere, to Auburn, N. H., for one year.
MOREE, Alfred L., to Necedah, Wis. Accepts.
PAUL, Benjamin F., Chicago Seminary, to Pilgrim Ch., Mount City, Ill. Accepts.
PETTIBONE, Charles H., Southbridge, Mass., to Boulevard Ch., Denver, Col.
PRENTISS, George F., West End Ch., Bridgeport, Ct., to engage in Y. P. S. C. E. work in Washington.
RICHARDS, Howard A. N., Ashtabula Harbor, O., to city mission, Cleveland.
ROSS, Cyril, Lay College, Revere, to Jordan, Minn.
ROUTLIFFE, Charles H., accepts call to Granite Falls, Minn.
SEARLES, George R., Cooperstown, N. D., to Inkster and Orr. Accepts.
SHAW, George W., Howard, S. D., to Iroquois. Accepts.
SMITH, Zwinglie H., to Howard, S. D. Accepts.
SPENCER, John A., Oberlin Seminary, to Mt. Home, Idaho. Accepts.
STUMBERGE, Alfred E., Kaukauna, Wis., to First Ch., Springfield, Ill.
THOMPSON, Carl, Gates College, to West Cedar Valley and Park, Neb. Accepts.
THOMPSON, Samuel, accepts call to West Newfield, Me.
WOODRUFF, Alfred E., Norwalk, O., to La Grange St. and Birmingham Churches, Toledo. Accepts.

Ordinations and Installations.

ALLEN, Herbert M., o. June 8, Bangor, Me. Parts by Rev. Messrs. J. S. Sewall, D. D., and F. B. Denio and Prof. H. L. Chapman.
BOWDEN, Henry M., i. June 6, Braddock, Pa. Sermon by Rev. C. H. Richards, D. D.; other parts by Rev. Messrs. H. A. L. King, W. T. Sutherland, J. H. Bauman and T. W. Jones, D. D.
BROWN, Sherman W., i. June 6, Spencer, Mass. Parts by Rev. Messrs. Daniel Merriman, D. D., W. V. W. Davis, D. D., I. L. Wilcox, A. H. Coolidge and J. F. Gaylord.
CLAFIN, Arthur H., i. June 7, Allegheny, Pa.
CLANCY, Judson V., i. May 23, Union Ch., South Weymouth, Mass. Sermon by Rev. F. A. Horton, D. D.; other parts by Rev. Messrs. F. A. Warfield, J. M. Dickson, D. D., W. H. Bolster and F. W. Merrick.
DICKINSON, George R., i. June 8, First Ch., Cedar Rapids, Ia. Sermon by Rev. A. L. Frisbie, D. D.; other parts by Rev. Messrs. M. A. Bullock, D. D., and B. F. Bolter.
DODGE, George S., i. June 8, Immanuel Ch., Worcester, Mass. Sermon by Rev. Archibald McCullagh, D. D.; other parts by Rev. Messrs. J. E. Dodge, W. V. W. Davis, D. D., A. Z. Conrad, D. D., Eldridge Mix, D. D., E. W. Phillips and Sidney Crawford.
JELINCK, John, o. June 8, First Slavic Ch., Braddock, Pa.
KARMARKAR, Sumantrao V., o. June 8, New Haven, Ct. Sermon by Rev. R. A. Hume; other parts by Rev. Messrs. E. S. Hume, J. E. Abbott and Samuel Harris, D. D.
MORROW, Cornelius W., i. June 8, Second Ch., Norwich, Ct. Sermon by Rev. J. H. Trichell; other parts by Rev. Messrs. C. A. Northrop, A. F. Pierce, Lewellyn Pratt, D. D., and W. S. Palmer, D. D.
PEASE, Charles H., o. June 1, East Harland, Ct. Sermon by Rev. A. L. Golder; other parts by Rev. Messrs. Dighton Moses, T. S. Robie, G. E. Lincoln and Augustus Alvord.
SPENCER, Edward G., o. June 7, Penacook, N. H. Parts by Rev. Messrs. W. J. Tucker, D. D., C. F. Hopes and Cyrus Richardson, D. D.

Resignations.

CRANE, Edward P., DeWitt, Ia.
HINCKLEY, Abby E., Riceville and Saratoga, Io.
JONES, William, Eldon, Io.

Dismissals.

FAIRBANKS, Francis J., Second Ch., Amherst, Mass., June 1.

Churches Organized.

CEDAR RAPIDS, Ia., Bethany, recognized June 5. Forty-three members.
CHICAGO, One Hundredth St., June 4. Nineteen members.
EL PASO, Tex., May 28. Seventeen members.
ETIWANDA, Cal., May 26. Sixteen members.
SANDY, Utah, May 16. Sixteen members.
STAR LAKE, Minn., May 23. Seven members.
WORCESTER, Mass., Immanuel, June 5. Eighty-eight members.

Miscellaneous.

BADGER, Alfred S., lately of Hampton, Ia., has removed to Lansing, Mich.
BRUCE, Charles E., and wife, Hull, Ia., on the fifth anniversary of their marriage, received from the Columbian Club, of which Mr. Bruce is president, a handsome solid oak bedroom set and extension table.
COQUILLETT, William E., and wife, Roodhouse, Ill., were cheered, June 1, by a "visit" from their people, who left material tokens of their esteem.
MATT, Thomas, Lay College, Revere, is to supply at Outer Long Island, Me., during the summer.
LURTON, F. E., Carleton College, will supply at Taopi and Rose Creek, Minn., for the summer.
TANNER, Allan A., a recent graduate of Chicago Seminary, has begun work at Rico, Col.
THAYER, Henry O., Limington, Me., was thrown from his carriage recently and was somewhat injured.
THOMAS, Charles N., who has just returned from studies in Germany, will supply for three months at West Burlington with a view to permanent settlement.
WEEDEN, William O., and wife, of Upper Montclair, N. J., were pleasantly surprised at a recent social gathering of parishioners by generous gifts, given in honor of their fifth wedding anniversary.

OTHER CHRISTIAN WORK.

A house has been purchased in Bangor, Me., for a kindergarten where the children of the poor can be taught. A nursery will be provided where mothers who go from home to work may have their children cared for during the day.

The Boston Young Men's Christian Union is preparing a list of clergymen of all denominations who expect to be in Boston during any of the time in July, August and up to Sept. 15. In former years this list has been of great service to families and individuals who need the services of clergymen. Clergymen will confer a favor and do good by aiding in the completion of this list.

CHRISTIAN ENDEAVOR NOTES.

A Chinese Christian Endeavor Society has been formed in Chicago.

More than thirty members of floating societies had part in the naval review at New York.

A result of the organization of a society in the barracks at London, Ont., has been the conversion of a Roman Catholic and of an atheist.

The societies in Japan now number about thirty, with a membership between 300 and 350. A flourishing society in the Doshisha does good work among non-Christian students. Rev. T. Harada of Tokyo, now in charge of the Japanese work, has in his church a society that when it was two or three months old raised by a concert about two hundred dollars to pay off a debt on the church building.

During the five weeks that Dr. Clark spent in Turkey he gave thirty-one addresses before audiences of those that spoke Turkish, Armenian and Greek. An urgent invitation from Monastir, Macedonia, he was obliged to decline in order to press on to Spain. As illustrating the conditions existing in Turkey it is stated that Endeavorers there find it imprudent to wear badges; the room in which the Yozgat Society meets was saturated with kerosene and set on fire; and the society at Gedik Pasha is obliged to use literature prepared by the cyclostyle because the printing of Endeavor documents is not allowed. One who went to meet Dr. Clark to escort him on his journey was imprisoned for three hours on suspicion.

BOSTON MINISTERS' MEETING.

The topic discussed last Monday was The Religious Press in Relation to Church Work and Life. Rev. A. E. Dunning spoke of it from the editor's standpoint, showing how the religious paper unites the home with the church in their interests, exalting public worship, encouraging the social life of the church, keeping evangelical doctrines before the people in varied forms, and fostering the relations which strengthen the confidence of the people and pastor in each other. The speaker also dwelt on the influence of the religious newspaper in promoting the fellowship of the denomination, directing and stimulating its common work and in giving the Christian conception of important movements in the whole kingdom of God.

Rev. J. M. Dutton, from the pastor's point of view, told what the pastor wants in his religious paper. It should be a bulletin of the current thought of the time, should pre-

sent in column articles the substance of important books, should discuss the methods of the churches and show what they are doing, should stand for the largest liberty of thought and use the widest experience in the development of spiritual power. It should treat the great problems of religious life in such a way as to lift up its readers. It should give fresh and extended information of missionary movements, and should bring light, power, joy and truth into homes. It must not be combative in argument, but stand on broad principles in the manifestation of the gospel of Christ.

Several ministers made suggestions of interest, showing what an ideal religious newspaper is, how far it is from being realized in such papers as we have, and what excellent material for editors among ministers is still hidden in napkins.

ENGLISH SOCIAL REFORMERS.

Mr. Robert A. Woods, head of the Andover House, finished last week a course of six lectures at Andover Seminary on English Social Reformers.

The subject of the first lecture was John Wesley (1703-1791). Wesley's evangelical revival in England, primarily religious and owing the character of its piety in part to Moravian influence, had vast results in the direction of social reform. It came at a time when influential men were largely skeptical and morally indifferent, if not reckless, the poor pauperized and debased, and vice and crime widespread and obtrusive. Evangelicalism, by reviving the moral and religious life of the "middle classes," gave a basis in the English character for large social reform, transformed leaders of discontent into leaders of religion and brought in a new type of clergymen in the Church of England, besides aiming directly, though in a smaller way, at charity, the reform of prisons, the abolition of the slave trade and other reforms. A wider view of the need of social as well as individual renovation would have enabled evangelicalism to accomplish more than it did, but the strong English ethical sentiment is in no slight degree due to the fact that a religious revival came before the social movement began.

John Howard (1729-1790) was a man deeply stirred by religious motives. His attention was turned to the condition of prisoners by his own treatment as a prisoner of war on board of a French privateer, and again by the actual state of English prisons which his office as high sheriff of Bedfordshire brought to his notice. Abominable and indescribably barbarous moral and sanitary conditions prevailed in the prisons in which, besides the criminals, many innocent persons were detained. Howard investigated thoroughly the condition of prisons throughout England, and extended his observations with tireless energy and persistence to the prisons of the continent of Europe. He made a report to Parliament, and was formally thanked for his public services. He sketched the plans for prison reform which we are now working out. He died, however, a weary and disappointed man. It was only as the effect of the evangelical revival on public opinion was felt in the twenty-five years after his death that Howard's work told in great actual results. Yet he had turned men to the idea that criminals are men and that crime can be prevented. Howard's work was one of the first instances of the scientific arrangement and study of sociological facts.

The career of William Wilberforce (1759-1833) was more directly the product of the evangelical revival, both in respect to his own personal life and because the support of religious public opinion made his work possible. Up to the time of his conversion (about 1787), he had been a promising young statesman, the friend of Pitt, a favorite in the gay society

of London. From that time on he devoted his great talents and the opportunities of public life first to organized resistance to open vice and profligacy and then to efforts for the suppression of the slave trade and the abolition of slavery in the colonies. To these latter efforts his energies were bent for the rest of his life, in company with a group of earnest men and in the face of strenuous opposition, especially from the commercial classes. The work was accomplished just as Wilberforce died.

In the Earl of Shaftesbury (1801-1885) the results of the evangelical revival worked out into efforts to help the needs of great classes in England, and in a measure to make over the network of social life. Entering Parliament with the serious purpose of promoting public welfare, he was soon drawn into a series of measures for the benefit of the oppressed. Those confined in insane asylums first attracted his sympathy, then the workers in factories. The infamous cruelty and rapacity of factory owners had reduced vast numbers of English people to the condition of virtual serfs, and Shaftesbury carried through, in spite of influential opposition, one act after another for the regulation of work in factories and mines, especially with reference to women and children. After these reforms had been accomplished he devoted himself to all sorts of other philanthropic works, such as the "ragged schools," aid to emigration, the bootblack brigade, the London City Mission, the improvement of lodging houses, help for chimney sweeps, costermongers, seamen, tramps. His services were of vast consequence. The wise philanthropy of the present day dates back to his productive years.

In Charles Kingsley (1819-1875) we pass from the evangelical movement to the Broad Church movement. Kingsley was influenced in his youth by Carlyle and Coleridge, in his later years was associated with F. D. Maurice. He undertook in his parish at Eversley to show how the church, as a social institution, could be used to help all the varied needs of men in a rough English farming community. He entered devotedly into the life of the place, preached on sanitary reform in time of cholera, went about with medicine during the diphtheria scourge, organized all sorts of clubs, provided for education and, as a true pastor, reinvigorated the dying religious life of his parish. His work at Eversley led him into larger work and he became a leader among the "Christian socialists," whose purpose was to promote the principle of "association," or co-operation, both in commercial and all other departments of life. Involved in bitter controversies, he and his friends were rather prophets of the new era than practical reformers. Kingsley was greater for what he was than for anything he did. The great service of the Broad Church was to bring the church into touch with the people and to teach it to assert that whatever is crushing out the lives of men is wrong in the nature of things.

Like Kingsley, and unlike the preceding reformers, John Ruskin (1819 —) has been distinctly a social reformer, demanding change in society until justice prevails. Ruskin's message has been to show men how to fashion their own lives and society into a harmony. Ruskin as an art critic made his supreme requirement in works of art the quality of *sincerity*, declaring that the true way to reproduce nature is, not by study of effects but by subtle comprehension of the real meaning of the flower or the mountain. This led him, as he studied medieval architecture, to see that for noble work the craftsman, as well as the architect, must be an artist. He began to maintain that the best product of national life and the best wealth of a nation is men of high character, and so he became a social reformer. The latter part of his career has been largely taken up with efforts in connection with his St.

George's Guild and in other ways which have given a great impulse to the English people to strive for a nobler form of ethical and social life.

J. H. R.

THE JUBILEE OF THE FREE CHURCH OF SCOTLAND.

BY REV. M. M. G. DANA, D. D.

This last May in the Scottish capital has been made memorable by the commemoration of the semi-centennial of the founding of the Free Church. An enthusiasm somewhat different in tone, but as intense as was evinced fifty years ago, has characterized this celebration. The anniversary day, May 18, found the Free Church Assembly Hall as densely crowded as was Tanfield Hall half a century ago when the first General Assembly convened there. Time has allayed many of the personal feelings engendered by the disruption of the national kirk, and the proceedings on this occasion were characterized by a joyousness and gratitude that seemed spontaneous and in which other religious bodies also gladly shared.

Dr. Blaikie, the retiring moderator, took for his theme *The Crown-rights of Christ*, and affirmed with impressive eloquence that it was the high estimate of these that accounted for the secession from the parent church. "Their fathers," said the preacher, "felt that they dared not concede authority to the powers of this world in that high region where Jesus' name reigned in unapproachable glory and dignity, and seeing that certain things were acknowledged to be *Cæsar's* was made the pretext under which *Cæsar* was intermeddling with a rough hand with those spiritual things, they had said, 'We will abandon all these things to *Cæsar* in order that we may be free to render our whole allegiance to Him to whom God gave a name which was above every name.'" When the new moderator, Dr. Walter C. Smith, took the chair he soon vindicated the wisdom of the Assembly's choice by a masterly address, which held the attention of his auditors for over an hour. In it was deftly blended personal and pathetic reminiscences and the prophecies born of the larger, kindlier spirit now present in all the great households of Christian faith. He ventured to believe that the time would come when the national kirk, so rich in traditions of heroisms and martyrdoms and services bravely done, might be willing to part, as the Free Church had, with state pay and privilege, in exchange for the fresh spiritual life that then would flow in upon her as a spring tide from on high. Passing to note the new form the old faith had assumed, he said, "More and more the tendency is to take the great formative ideas of theology directly from Jesus and to subordinate the words of the apostles to those of the Master whom they served," and in closing his admirable discourse he added, "What I would fain see, therefore, is the abolition of our sectional worship and a practical realization of the brotherhood and fellowship of Christ, a glad consciousness that our union in Him is more and dearer to us than any social distinctions whatever."

Telegrams of congratulation came in for appropriate notice ere the initial session closed, showing how wide and fraternal was the interest felt by other Christian bodies in this commemoration. From the Free Church of Bohemia, the Reformed Church of Moravia and the Italian Evangelical Church of Savona the greetings were as significant as they were cordial, while the salutations of English churches and a letter from Mr. Gladstone revealed how general were the acknowledgments of the grand history of these first fifty years and how sincere were the hopes cherished for the future usefulness of the Free Church.

The exhibit made was indeed a splendid one. In 1843 the number of ordained minis-

ters was 474, now it is 1,122. The income of the church has meanwhile advanced from \$1,500,000 to over \$3,000,000. The mission income of the undivided church in the seven years before the Disruption was \$80,000 a year; that of the Free Church during its first seven years \$175,000 annually, and now it has reached the average of about a half a million yearly.

It was a noteworthy feature of this jubilee that the General Assembly of the Established Kirk, sitting at the same time in Edinburgh, passed a resolution full of kindly feeling, and, while abating not their loyalty to their own distinctive principles and position, acknowledged the noble service rendered to the cause of Christ by their daughter church.

How different the religious situation this last May 18 in Edinburgh as compared with that memorable May 18, 1843. Surely, the progress of irenics is something to rejoice over, and all may hope that denominational rivalries and jealousies are soon to cease. A more liberal spirit is apparent also in the Free Church as attested by the fact that such a representative of the progressive school of theology as Dr. Smith was selected as moderator for this jubilee year. Yet his address was marked by an earnest, evangelical tone and he was gratifyingly pronounced when he said: "While the modern church may rejoice in its larger intellectual liberty and its humaner view of God's purpose and man's destiny, it needs to guard jealously against the possibility of letting slip any of the spiritual force which the fathers wielded for the reclamation and upbuilding of men." Another noteworthy feature connected with this anniversary occasion was the address of the distinguished Manchester divine, Dr. McLaren. The audience received him with prolonged cheering and were even stirred to a higher pitch of feeling by his fervid words on the subject of preaching and the importance of a firm grasp of the redemptive work and personality of Jesus Christ. We do not realize what enthusiasm a Scotch audience can exhibit, and, more and better still, how the profoundest religious addresses awaken applause and stir with the tumult of high emotion the vast audiences always present at these stated religious assemblies. The impress of its great statesman-like leader and preacher, Dr. Chalmers, is on the Free Church and the flaming zeal and apostolic devotion of Duff still pervades its missionary operations. The sweetness of the Bonars lingers, too, in its constituency, together with Guthrie's winning humanitarianism, and its outlook was never so full of promise as today. It has always been a church of great men of aggressive zeal and faith.

We do know that we may receive purification from one another, that the tenderness and love and patience of one man act in a marvelous way upon another. We do not set ourselves deliberately to follow examples. The example gets the mastery over us; there is a life in the men who exhibit them which awakens life in us.—*F. D. Maurice.*

THE TRANSFORMED JOHNSTOWN.

BY SUPERINTENDENT T. W. JONES.

The State Association of Pennsylvania meets next year with the Congregational church in Johnstown. Previous to the flood there were only two English churches between Philadelphia and Allegheny City. Now there is practically no Welsh Conference in this region and the Welsh paper has been abandoned. The flood, in a large measure, changed not only the physical aspect of the country but the moral and racial conditions. The American element and the English language are more largely in the ascendancy than before and the moral tone is higher, partly because of the generous gift of Mr. Carnegie of over \$70,000 for educational purposes.

Johnstown today has a population larger by 2,000 than before the flood and a wealth of buildings such as it never had before. It is one of the most beautiful and picturesque cities in Pennsylvania. I know of no town surrounded by more charming natural scenery, reminding one of some of the best Welsh landscapes. The town has broad, clean streets, fine lawns and, what is better than all, several wards of the city which were occupied by saloons before the flood are without any and the public sentiment is much higher on the question of temperance. It is now a safe, healthful, beautiful place to live in; the Cone-maugh and the Stony Creek, which frequently overflowed before, have been so cased in by high, strong stone walls and broadened that they can never again overflow, and a railroad runs through the center of the dam, which is a guaranty that the South Fork dam will never again break upon the city.

Our beautiful and well located church, of which we may be justly proud, will be in good condition to receive the association. The membership is numerically and morally stronger than ever before, which is due in a great measure to the earnest labors of the faithful pastor, Rev. T. A. Humphreys.

This has been an eventful week among the Congregational churches of this western side of the State—a council to install Rev. H. M. Bowden at Braddock, another at Allegheny City to install Rev. A. H. Claffin over the First Church and the third to ordain Rev. John Jellinek, the first Slavic pastor, over the first Slavic church in Pennsylvania, at Braddock. These councils, which were unusually large in contiguous towns, roused no little interest. Congregationalism was realized by the public to be a growing influence in the State. This first Slavic church, less than three years old, is, indeed, as Dr. Schaffler says, a "miracle of grace." Here was a pastor and twenty-seven members profoundly spiritual who but a few years ago were groveling in ignorance, superstition and depravity. It was a marvel to look at them as they sang God's praises and listened to divine truth in the Bohemian tongue from Dr. Schaffler, Rev. Mr. Jellinek of Chicago and Rev. Mr. Prucha of Cleveland. The examination of the pastor, who was plying with questions by different members, called forth answers which were marvelous for clearness.

Since the Welsh church in Johnstown has become mostly English, Congregational sentiment has greatly increased, calling attention to our faith and polity. The result is a movement for the organization of a purely English church here that will be from the beginning self-supporting. It has paid certainly to save our Johnstown church.

It is not in prayer only that the soul approaches God, for it is drawn nigher Him by all the higher objects it turns to. If a poet will sing his noblest strain, it is into the ear of God he does it; if an architect will build in his sublimest manner, it is a house for God he makes. And every earnest movement of the mind of man is upwards and to God, making us sure of the divine presence.—*Mountford.*

EDUCATION.

—Prof. Herbert E. Greene, Ph.D., of Wells College, Aurora, N. Y., has been called to the collegiate chair of English in Johns Hopkins University.

—The graduating exercises of Dow Academy, Franconia, N. H., June 8, were of great interest. A large portrait of the founder, Moses Arnold Dow, was presented to the institution by his widow, and his son-in-law, Rev. G. R. W. Scott, D. D., made the address. Rev. F. W. Ernst, the principal, responded. The prosperity of the academy steadily increases.

— Summer university extension courses are to be given at Laurel Park, Mass., July 3-13. Professors J. B. Clark and H. M. Tyler of Amherst, H. G. Mitchell of Boston University and Professors William Orr, Jr., of Springfield and J. H. Pillsbury of Northampton are to lecture on the Distribution of Wealth, Ancient Greek Life and Culture, The Pentateuch, Chemistry and Studies in Animal Life.

— Among the encouraging signs of the times are the many evidences that men of wealth are increasingly inclined to regard their possessions as a trust to be administered in the interest of their fellowmen. An illustration in point is the summer encampment of the Cambridge Manual Training School supported by Mr. Frederick H. Rindge. Upon a beautiful island high of Lake Winnepesaukee complete arrangements have been made to provide for a large number of boys a most delightful summer outing under competent and thorough supervision. Every precaution which experience has suggested has been taken to secure all the advantages of outdoor life under circumstances which well-nigh assure perfect health and absolute safety.

— Western Reserve University is to have ten new professors next year. The latest appointment is that of Prof. Harold N. Fowler to the chair of Greek in the College for Women. Professor Fowler was graduated at Harvard in 1880 and afterwards studied at the Classical School at Athens. He received his doctor's degree at Bonn in 1885. At Harvard he taught for three years. He is at present at the head of the Greek department of the University of Texas. Prof. A. L. Fuller, who has been professor of Greek in the College for Women since 1889, succeeds Professor Perrin, who has been called to Yale. Professor Fuller was graduated at Dartmouth in 1885 and received his doctor's degree at the University of Erlangen in 1888. Adelbert College will expend this year \$3,000 in special equipment for its Greek department.

— The sixth Interdenominational Seaside Bible Conference is to open Aug. 11 at Asbury Park, N. J., and continue ten days. The circular announces that the contention of this conference is that "the Bible IS the word of God." "The time and work of the conference will be largely devoted to the consideration of questions of authorship, dates and the integrity of those books of the Bible most assailed by the so-called higher critics." Among the lecturers are Rev. Drs. Howard Osgood, William H. Green, T. W. Chambers, Joseph Cook and L. T. Townsend. The Congregationalists on the executive committee are Rev. Drs. E. P. Goodwin, A. H. Plumb, S. H. Virgin, Joseph Cook and Maj.-Gen. O. O. Howard. Dr. Henry Foster of Clifton Springs, N. Y., is chairman of the committee and Evangelist L. W. Munhall secretary. Eighteen denominations are represented.

— An attractive program for ministers and Bible students generally has been issued by the Chautauqua Assembly. It includes a wide range of studies in the Old and New Testaments, with daily lectures from July 5 to Aug. 15. President W. R. Harper, Professors J. S. Riggs of Auburn Seminary, Horswell of Evanston, Burnham of Hamilton and other well-known instructors will teach and lecture. There will be classes in Hebrew and Greek, with critical and sight translations. Professors Henry Drummond of Glasgow, G. H. Palmer of Harvard and W. L. Hervey of New York will give courses of lectures in philosophy. Dr. Herrick Johnson of Chicago will give a course in homiletics. Mr. Thomas J. Morgan and Prof. Charles R. Henderson will discuss the relation of the church to the workingman. Prof. R. T. Ely will give fifteen lectures on socialism. Many ministers would find at Chautauqua this season new lines of thought and study which would freshen their minds

and add to the attractiveness and power of their preaching.

— Next to the original Chautauqua in point of age comes the New England Chautauqua at Lake View, Mass. Its fourteenth session promises as attractive a program as any in its history. It is to continue from July 18 to Aug. 1. Dr. J. L. Hurlbut continues to be superintendent of instruction and Hon. B. B. Johnson is president. Among the lecturers are Hon. George M. Towle, Leon H. Vincent, Prof. E. S. Morse, Drs. W. E. Griffiths, H. C. Hovey, A. E. Dunning, N. T. Whittaker and Rev. A. E. Winship. Sermons will be preached on the two Sundays by Rev. Dr. E. D. Burr of Boston, Baptist, and Dr. F. A. Horton of Providence, Congregational. There will be a fine musical department, courses of lectures on history, health and other topics, readers, humorists and impersonators, with the usual Bible and normal classes for old and young. Terrence V. Powderly will speak on Labor Day, there will be vocal and instrumental concerts, an oratorical contest for a gold medal and enough other attractions to draw thither the old *habitués* of the place and bring to the assembly many new friends.

When we ask whether a man is a religious man or not, we mean, or we ought to mean, whether religion or the service of God is present with him as a continual purpose—not whether he is ever tempted, not whether he ever sins—we know the answers to those questions; but whether behind all the temptation, under all the sin, his soul is still set toward God with genuine and strong devotion.—*Phillips Brooks.*

GLEANINGS FROM OUR MAIL BAG.

CHANGING PASTORATES.

It seems to me the *Congregationalist* could profitably discuss the question of "ministerial changes" farther in two or three directions. To what extent is the trouble due to lack of denominational machinery? How many of us ministers desire to get into the right place and stay there? How worthy of attention is it that such should be helped to the right places by those who should give sympathetic efforts in behalf of their fellow-clergymen, believing there is something else in us than "unworthy ministerial ambitions"?

On the other hand, how much is the trouble due to lack of love and expressed love of the pastors toward their people? We have reached the time when we have learned that, above everything else, we Christians ought to love one another; we shall be dissatisfied now until we do it. It is expected that this actual love in the churches shall find its source—the ministers' hearts. Formerly, perhaps, clergymen might stay with their charges as dead men in the valley of dry bones; now we must be living, affectionate men or we shall not long endure one another. These seem to me to be points where the solution of the problem is to be sought.

G. H. W.

A WAY TO HELP NEEDY MINISTERS.

Knowing your interest in the cause of ministerial aid I wish through you to inform the churches what an easy way of raising money for disabled and needy ministers and their families has been adopted by our Newton Centre church. The collections at two communion seasons in the year are devoted to this object, and that is all there is about it, except that the minister gives notice beforehand so that every one may come prepared. Last year we gave in this way \$108, and that is more, according to the Year-Book, than was given to this object by any other church in Massachusetts except one. The First Church in Fall River gave \$250. The advantage of our method is that no extra collection is called for, for the boxes always go round at the communion seasons. What the churches might give in this way would not be felt by them but it would be most deeply and gratefully felt by the recipients of their bounty, who would bless God and bless them for it. Dr. Wellman and Dr. Quint, who addressed the recent meeting of our General Association in such an appealing way, say that only about twice as much money as is now received is needed to relieve the distress of these ministers' families. If 100 of our churches would adopt at once the method I have proposed we might have the

money this very year. At the communion we always remember the poor. What a fit time it is to remember the poor ministers.

DANIEL L. FURBER.

PRESBYTERIANISM AND CATHOLICISM IN WASHINGTON.

A business man in Washington sends us the following comment on two contrasted religious movements which have been attracting public attention in the national capital:

I usually save my *Congregationalist* for Sunday reading, hence the letter about the Presbyterian Assembly in the June 1 issue and the co-related article, Roman Catholicism in Washington, did not fall under my notice till a few days ago, but I have read and reread both since. The letter is every way full, candid, exceedingly just and intensely interesting from the sober side of the case. It makes a sort of photographic picture of the situation to date that is wonderfully true and plain.

But over against the side shown in that article was the comic character of the whole affair. Outside of the meetings the general public were mainly scoffers, viewing the entire business as savoring of the intolerance and bigotry that were supposed to be long ago dead and practically regarding the actions of the assembly in this trial as the merest farce, not to say a very silly comedy.

Now while this farce was being enacted our thoughts were filled with the sounds and signs of the mighty gathering host that are marching on Washington to capture it in Pope Leo's name, socially, religiously and politically. For months our papers have had tenfold more space for the magnificent plans of the Romish Church than they have had for the entire range of the Protestant Church. One would almost conclude from the vehement and incessant outcry that the Roman Catholic religion had become so great in every way as to overshadow all others, if not put them in total obscurity. It is said there is soon to be erected here a magnificent papal palace in which the representative of the Pope is to reign as sub-Pope and whence he will personally or by substitute act in diplomatic circles as the representative of the Vatican. Your correspondent has not begun to voice the serious alarm felt here in regard to the approaching contest and we are most profoundly surprised that other notes of warning have not been rolled out loud and long all over the country.

In view of all this do you wonder if I call the doings of the assembly in the Briggs case a miserable, wicked and senseless farce? Could not that body have sounded the alarm about the impending and imminent danger to Protestantism and taken some practical action in the case, instead of so miserably wasting most precious time and opportunity?

BAPTISM OF CHILDREN AND CHILDREN TO BE BAPTIZED.

"The baptism of infants brought to the altar by their parents in recognition of Christ's claim on the household is an impressive sermon on the family as God has designed it." [*Congregationalist* of May 25.]

Unquestionably true. One of the most interesting and beautiful scenes ever exhibited in a house of worship. A rite due alike to the child and to society and to the institution of the Word, which says, "And when the parents brought in the child Jesus, to do for Him after the custom of the law, then took He Him up in His arms, and blessed God" [Luke 2: 27, 28]. God recognized the child's standing in society and in the church then and would have every parent remember and revere it. He would set His seal upon the little one as the emblem of the kingdom and the heir of an eternal inheritance and impress the duty and the privilege upon the parent to bring him up for God.

But the great trouble now is there are hardly any children born of Congregational parents. It seems no longer obligatory or desirable or the great delight of manhood and womanhood to increase their kind and satisfy their hearts with domestic joy, but some unworthy pleasure must be indulged and some end obtained by their union other than that God designed. But where are the great men and women to come from who are to fill and guide the world if not from this stock? Who is to multiply as a people if we are not? Who is to give mankind the Dignities and Woolseys and Edwards and Lincolns and Washingtons and the glorious band of women teachers, missionaries and patriots that have appeared on the stage in the last fifty years? Do women forget that wonderful promise, "Notwithstanding she shall be saved in childbearing if they continue in faith and charity and holiness with sobriety"?

All the instincts of nature join with divine truth to insure the fulfillment of the wants of humanity and to secure the great end of married life. But while the paucity of children is lamentable, and the wants of the race and of the land and world cry out for them, cribs remain empty, chairs around the table are only occupied by strangers and the inheritance is rapidly passing to unknown hands. Those who might be parents seem to look at these prospects with composure, as if they had no part to act and as if they could be guiltless and remain as dead trees in the soil. Do they see in this no cause for alarm? Do they feel no compunctions for guilt? Somewhere there is blame, and a land fast slipping from the hands of the natural owners will one day cry out in bitterness against the unfaithfulness of those who knew their duty and their privilege and did not accept them.

T. S. H.

THE VALUE OF COLLECTING AGENCIES.

In the *Congregationalist* of June 8 statements were made in regard to systematic benevolences, which the editor thinks deserve careful consideration. The writer of these lines thinks so, too. Here is the statement: "The cost of maintaining district secretaries and agents to solicit money for our benevolent societies is a large sum in their expense account. That the necessary funds can be raised without that cost the Presbyterians seem to have proved. The committee, whose chairman, Dr. Mix, has had long experience as a minister in our sister denomination, says that the Presbyterian Church raises annually nearly \$2,000,000 without any cost for collection."

In order to show the fallacy of the above, I copy from the year-books, for 1892, of both denominations the following: total number of communicants in Presbyterian Church 830,179; total receipts from churches and individuals \$1,966,021. Congregational churches, total membership 525,097; total receipts from churches and individuals, \$2,448,875. Here we have a church with sixty per cent. greater membership whose contributions are twenty per cent. less. In other words, the contributions *per capita* in the Congregational churches are nearly \$5, in the Presbyterian churches less than \$2.50. So that we are forced to one of two conclusions—either we are more benevolently inclined or our methods are better. The latter is the belief of

Yours, W. G. PUDDFOOT.

BIOGRAPHICAL.

EDWIN BOOTH.

The death of this prince among American actors, which occurred at the Players Club, New York City, June 7, was not wholly unexpected, as he was never well after a stroke of paralysis received last April. Born near Baltimore, Md., Nov. 13, 1833, the son of the famous and eccentric Junius Brutus Booth, he attained distinction before the age of twenty in the character of Richard III. His career from that time onward was full of vicissitude. He wandered from San Francisco to Australia, thence to Honolulu and back to California, filling almost every position from a dramatic man-of-all-work to the highest rôle of tragedian, but ever making steady progress in the histrionic art. At length he made a brilliant success at Ford's Theater in Baltimore, met and subsequently married Mary Devlin, had about three years of happy domestic life, traveling West, South and in England, everywhere adding to his fame, and then was plunged into the deepest grief and melancholy by her death. This led to a renewal of his personation of Hamlet, which best accorded with his feelings at the time and in which he had achieved a national reputation. The play had an unprecedented run in New York and was then transferred to Boston, where grief and shame again overwhelmed him in the mad act of his brother, J. Wilkes Booth, in the assassination of President Lincoln. He shut himself away from the world for more than a year but was finally persuaded to return to the stage, married a second time and entered upon a new career of unrivaled success for more than twenty years in such characters as Richelieu, Macbeth, Othello, Brutus and many others. As an actor he easily stood foremost on the American stage and as a man he had qualities which commanded universal respect.

Just as you now play a piece without the music and do not think what notes you strike, though once you picked them out by slow and patient toil, so if you begin of set purpose you will learn the law of kindness in utterance so perfectly that it will be second nature to you, and make more music in

your life than all the songs the sweetest voice has ever sung.—*Frances E. Willard.*

A MANLY POSITION.

The open letter sent by Rev. Thomas C. Hall, pastor of the Fourth Presbyterian Church, Chicago, and a son of Dr. John Hall of New York, to the New York *Evangelist* was an eloquent plea to the General Assembly to use caution and toleration in dealing with Professor Briggs's case, since any decree against him involving the dogma of inerrancy of Scripture would make it impossible for many ministers to continue preaching in Presbyterian churches. He said:

It is hard for those of us who stay in the Presbyterian Church, conscientiously holding no theory of an inerrant Bible, to hear the constant charge that we had changed our views and the implied charge that we unfaithfully remain for the sake of the advantage of calling ourselves Presbyterians. . . . But it is to be remembered that some of us had never in the least changed our view. The writer of this grasped the opportunity presented to him eleven years ago by the New York Presbytery to write one of his theses on this very mooted point and, with full knowledge both from the pages of this exercise and from close questioning in open presbytery of all that the writer held, the Presbytery of New York gave full license by, it was understood at the time, a unanimous vote. A year later the Presbytery of Omaha, also, with full knowledge of the facts, proceeded to ordain the writer. . . . Most of us who refuse to think inerrancy and inspiration the same things are not anxious to press our views. We do not consider them vital. The deeper knowledge of God's holy Word, which seems to us to lead to our view of inspiration, is the real thing, and if that be secured without assent to the doctrine of possible error we will be content. We may be utterly mistaken, but we believe that our views will strengthen and protect God's Word. If a large majority believe otherwise and will not work with us, then sadly we will say good-by.

WHY NOT?

It is possible, I think, to settle conclusively such a question as the great tariff problem by strictly scientific experimentation without incurring any serious financial or individual risk, indeed without incurring more than a fraction of what we actually hazard by our present method of venturing one measure after another on the simple basis of majority opinion—for the most part none too intelligent opinion. To illustrate, to merely illustrate, let there be chosen a dozen or a score of minor industries suited to the trial. They should be subordinate industries to avoid endangering general interests. They should be distributive in nature to avoid burdensome effects upon particular classes. They should be simple industries, that the results may not be obscured by complication. Let the selected industries be divided into two classes, equal in number, and as equable in nature, as practicable. Let each class be subjected to two periods of experimentation, equal in length but opposite in phase, *i. e.*, let purely protective measures be applied to one group for the first period and purely free trade measures applied to the other group during the same period, and then reverse the measures mutually during the second period. The periods should be sufficiently long to adequately develop the distinctive effects of the measures. They should be predetermined rigorously and left unmolested.—*Prof. T. C. Chamberlain of Chicago University.*

When the gold worshiper passes away it is no star that has fallen from the firmament, no melody that has sunk into silence, no fruitful tree that has been uprooted; it is merely a bag of metallic coin that has fallen on the pavement—the knot has loosened,

and the heirs scramble after the scattered coins, while the greedy lawyers secure the larger share.—*Dr. A. T. Pierson.*

PUBLIC OPINION.

The country is reaping today the harvest of fifteen years of reckless monetary legislation. The evil is deeply rooted and of long continuance; its final extirpation bids fair to be a heroic process. New York, whose voice has been steadily raised in protest against the silver infatuation, has in the main made ready for the coming storm. The West and South, which forced such legislation on the country, are taking their punishment now, and it bids fair to prove severe before it is ended. That some of the business men in the afflicted districts are already crying out for the repeal of the Sherman law shows that the object lesson has not been for nothing.—*New York Evening Post.*

"The scientific doctrine of evolution is disappointing," says Mr. Herbert Spencer. He has just completed the second volume of his most laborious work, *The Principles of Ethics*. In this he confesses that "the doctrine has not furnished guidance to the extent I had hoped." Mr. Mivart, the distinguished English naturalist, has also acknowledged within a short time that evolution may produce man, the animal, but must stop there; it cannot produce the intellectual or spiritual part of the man. And now comes Professor Huxley, who has been lecturing at Oxford, to tell us that "the survival of the fittest" by no means guarantees "the survival of the best." And lastly, M. Zola, addressing a knot of students in Paris, drives at positivism in the following trenchant way: "It promised truth, and yet how pitiful is the cry of those who have lost their illusions and know not where to look."—*The Presbyterian.*

It would be a poor result of all our anguish and our wrestling if we won nothing but our old selves at the end of it—if we could return to the same blind loves, the same light thoughts of human suffering, the same frivolous gossip over blighted human lives, the same feeble sense of that Unknown toward which we have sent forth irrepressible cries in our loneliness. Let us rather be thankful that our sorrow lives in us an indestructible force, only changing its form and passing from pain into sympathy—the one poor word which includes all our best insight and our best love.—*George Eliot.*

COMMENCEMENT DAYS.

Below is a list of the Commencement and anniversary days of the leading educational institutions. We shall be glad to be notified of additional dates or errors.

COLLEGES AND UNIVERSITIES.

Amherst, Amherst, Mass.,	June 28
Bates, Lewiston, Me.,	June 29
Beloit, Beloit, Wis.,	June 21
Bowdoin, Brunswick, Me.,	June 22
Brown, Providence, R. I.,	June 28
Carleton, Northfield, Minn.,	June 15
Colby, Waterville, Me.,	June 28
Cornell, Ithaca, N. Y.,	June 15
Dartmouth, Hanover, N. H.,	June 29
Doane, Crete, Neb.,	June 15
Drury, Springfield, Mo.,	June 15
Hamilton, Clinton, N. Y.,	June 22
Harvard, Cambridge, Mass.,	June 28
Lafayette, Easton, Pa.,	June 21
Michigan, Ann Arbor, Mich.,	June 29
Middlebury, Middlebury, Vt.,	June 28
Mt. Holyoke, South Hadley, Mass.,	June 22
Northwestern, Chicago, Ill.,	June 15
Oberlin, Oberlin, O.,	June 21
Olivet, Olivet, Mich.,	June 22
Ripon, Ripon, Wis.,	June 21
Rochester, Rochester, N. Y.,	June 21
Rutgers, New Brunswick, N. J.,	June 21
Smith, Northampton, Mass.,	June 20
Tufts, Medford, Mass.,	June 21
Union, Schenectady, N. Y.,	June 28
Vermont, Burlington, Vt.,	June 28
Wellesley, Wellesley, Mass.,	June 29
Wesleyan, Middletown, Ct.,	June 28
Western Reserve, College for Women, Cleveland, O.,	June 29
Williams, Williamstown, Mass.,	June 21
Yale, New Haven, Ct.,	June 28
Yankton, Yankton, S. D.,	June 21

ACADEMIES.

Cushing, Ashburnham, Mass.,	June 22
Monson, Monson, Mass.,	June 20

A minister who complains because we rejected an article he offered us writes that he had two copies made and sent one to another paper at the same time that he forwarded a copy to us. If we had purchased his article, as he expected we would, he would have sold us what no longer belonged to him. More than once lately we have seen in other papers articles which we supposed had been honestly offered to us. Some writers seem not to know the ethics of contributing to newspapers.

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

BOSTON MINISTERS' MEETING, Pilgrim Hall, June 19, 10 A. M. Subject: Vacancy Services; Outdoor Meetings. Speaker, Rev. George S. Avery.

THE LADIES' PRAYER MEETING, In the rooms of the Woman's Board of Missions every Friday at 11 A. M.

MARSHACUSETTS BOARD OF MINISTERIAL AID—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

THE annual meeting of the American Education Society will be held at No. 10 Congregational House, on Monday, the 19th day of June, A. D. 1893, at 2 o'clock P. M., to transact the following business, viz.: (1) To hear the report of the directors and to act thereon; (2) To hear the report of the directors and to act thereon; (3) To elect all officers of the society for the ensuing year and as many life members of the society as are necessary to fill any vacancy that may have occurred in its membership; (4) To transact any other business that may properly be brought before the meeting.

Boston, June 5. A. H. PLUMB, Recording Secretary.

AN INSTITUTE OF THEOLOGY—The faculty of Chicago Theological Seminary propose to hold an Institute of Theology at the seminary buildings, 81 Ashland Boulevard, from July 12 to 27, inclusive. Lectures will be given from eight o'clock till eleven every morning.

PROGRAM—1. Outlines of Old Testament Theology. Professor Curtis. 2. The Apocalypse a Practical Book for Every Christian. Professor Gilbert. 3. Comparative Religion. Professor Harper. 4. New Testament Times. Professor Scott. 5. Methods of Social Reform. Professor Taylor. 6. Christian Ethics. Professor Wilcox. 7. Eminent Scottish Preachers. President Fisk. Each course includes six lectures.

EXPENSES—Single room, one person, \$8.00 for the sixteen days of the term; two persons, \$12.00. Membership ticket, admitting to all the lectures, \$2.00. Board at reasonable rates.

APPLICATION—Application must be made before June 20. The Institute is open to women as well as men.

Address, George H. Gilbert, 81 Ashland Boulevard, Chicago.

THE CHICAGO CONGREGATIONAL MINISTERS' UNION meets in the Y. M. C. A. Building, 148-150 Madison Street, at 10.30 A. M., Mondays.

STATE MEETINGS.

Connecticut, Rockville, Tuesday, June 20.
Maine, Brunswick, Tuesday, June 27.

BENEVOLENT SOCIETIES.

THE AMERICAN HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$25.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Finney, Treasurer, 59 Bible House, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

THE NEW WEST EDUCATION COMMISSION—Planting and sustaining Christian schools in the Rocky Mountain region. Rev. Charles E. Bliss, Secretary, 151 Washington St., Chicago, Ill. William H. Hubbard, Treasurer, "The Rookery," Chicago, Ill. Boston office, 22 Congregational House. George M. Herrick, Field Secretary; Miss Lucia A. Manning, Agent-in-Charge.

AMERICAN COLLEGE AND EDUCATION SOCIETY—J. A. Hamilton, Sec.; E. A. Studer, Treas.; J. L. Maille, Field Sec., Congregational House, Boston; T. Y. Gardner, W. Sec.; C. S. Harrison, W. Field Sec., office 151 Washington St., Chicago Ill. Aids needy colleges, academies and students for the ministry. Institutions recognized: Pacific University, Whitman, Yankton, Doane, Rollins, Fargo and Pomona Colleges.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY—The Missionary Department employs Sunday school missionaries, organizes schools and aids those that are needy by gifts of Sunday school helps and other religious literature. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of request is "I give and bequeath to the American Sunday School Union established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 55, Boston. Post office address, Box 1822.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1832. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

BOSTON SEAMEN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President.
GEORGE GOULD, Treasurer.
BARNAS S. SNOW, Corresponding Secretary.
Congregational House, Boston.

Marriages.

(The charge for marriage notices is twenty-five cents.)

ALLEN-LADD—In Bangor, Me., June 10, by Rev. C. J. H. Ropes, Rev. Herbert M. Allen and Miss Ellen R. Ladd, both under appointment by the A. B. C. F. M. to Van, Turkey.

THURSTON-WHEELER—In Dorchester, June 12, by Rev. P. B. Davis, Frank W. Thurston and Ellen A. Wheeler, both of Dorchester.

WILLETT-WINSLOW—In Norwood, at the residence of Francis O. Winslow, father of the bride, by Rev. Henry Hazen, assisted by Rev. Achilles Loder, George Franklin Willett of Walpole and Edith Martha Winslow.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notices.)

BENJAMIN—In Middletown, at the insane asylum, June 8, Rev. G. W. Benjamin, a graduate of Yale Divinity School in 1874.

STOCKWELL—In Worcester, Mass., June 8, Julia, widow of Leander Stockwell, formerly of Grafton, aged 67 yrs., 9 mos.

WHITIN—In Whitinsville, Mass., June 4, William Halliday Whitin.

EDWIN O. BULLOCK.

After many months of patient waiting the soul of Edwin O. Bullock entered into rest on the night of May 31, at the home of his mother, 415 Main Street, Haverhill, Mass., where he had lived after retiring from active business in the firm of Edwin O. Bullock & Co., Chauncy Street, Boston, Mass.

The funeral services were conducted by Rev. C. A. Dickinson of Berkeley, Cal., in Boston, of which church Mr. Bullock was a deacon, assisted by Rev. Albert N. Kelgwin of Wilmington, Del., and Rev. Mr. Benedict of Haverhill, Mass. The deacons of Berkeley Temple and many of the prominent members with many leading business men from Boston were present at the funeral services, laying their floral tributes by many others near the beloved dead.

Mr. Dickinson paid a loving and tender tribute to the memory of Deacon Bullock as he knew him even after disease had fastened itself upon him. He loved him for his beautiful spirit, his whole heartedness in all his life and his service for his Master. Dr. Kelgwin of Wilmington spoke from a longer experience of the "many lessons which presented themselves in the truly wonderful life of Deacon Bullock, as a citizen, upright business man and a consecrated Christian. He knew no fatigue in duty. His devotion to his church and his large class of young men, as well as a mission school in a country district near Boston, was wonderful." He labored in season and out for his Master; even when wearied from the pressing cares of business he never forgot his engagement with his God.

He was an enthusiast in Sabbath school work, and ever ready to speak for the cause when called to do so. He had great influence with young men and many beside his noble sons have already arisen to call him blessed.

He was a devoted husband and father and strong in friendships. Having a magnetic personality he drew many to him and loved with an ardor and intensity precious to remember. All the depths of his heart's chambers were opened to God, and the many griefs and losses which came to him did not shake his faith in God, or cause him to murmur or complain. He loved his Bible and drank deep at the celestial springs which refresh and brighten the lonely valleys of everyday life. He felt that soul-winning was the noblest work of man, and his pastor always turned to him for counsel in this work and trusted in his labors. He was lovely in life and in death and leaves a rich legacy of good works and example to comfort the hearts of many sorrowing friends.

MRS. SYLVESTER HINE.

Mrs. Ann Grant, wife of Rev. Sylvester Hine, died in Hartford, Ct., June 5. She was born in New Britain, Ct., Aug. 23, 1823. She was the daughter of Rev. Newton Skinner, colleague pastor with Rev. Dr. Smalley of the First Church in New Britain. Her mother was of the Wolcott family of East Windsor, now South Windsor. The late Rev. Samuel Wolcott, D. D., was her cousin. Her father died when she was very young. She lived with her mother at Hartford and at East Windsor Hill until her marriage. The first acquaintance of the writer of this notice with her was when she was for about two years a member of his Bible class in the hall of the theological seminary at East Windsor Hill. This acquaintance continued until her death. For a time her husband was settled in a parish adjoining his own and he knew well the reputation she had with the people of his charge as well as with other friends. She was not only a most faithful and devoted wife and mother but a great help to the ministry of her husband. It is often said the minister's wife is not ordained over the people of her husband's charge, nor hired to help do his work; but when her health and home duties permit, and she finds her heart in the work of the Master, she can do a work which will greatly help on the work of advancing the kingdom of her Lord.

Such was the work of Mrs. Hine, and many will arise and call her blessed. Many are looking with fond hopes to the new department in Hartford Theological Seminary designed expressly to prepare young women for this and kindred work in the fields opening for such laborers. Of late the failing eyesight of Mr. Hine has compelled him to leave the active duties of the pastoral work, but until near the end of her useful life of companionship, for almost fifty years, he must feel that she was a true and faithful helper.



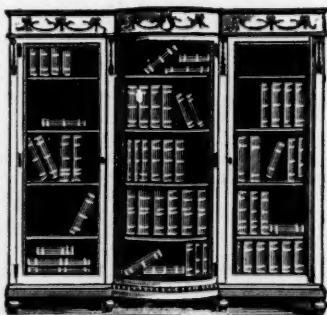
Mrs. Anna Sutherland

Kalamazoo, Mich., had swellings in the neck, or Goitre year, causing 40 Years great suffering. When she could cough could not walk two by ks without fainting. She took

Hood's Sarsaparilla

And is now free from it all. She has urged many others to take Hood's Sarsaparilla and they have also been cured. It will do you good.

HOOD'S PILLS Cure all Liver Ills, jaundice, sick headache, biliousness, sour stomach, nausea.



A Good Time Coming.

Miss Alcott, in the charming diary of her child-life, uses the expression, "I had such a good time with my mind."

Here are the ingredients "for a good time with the mind." This book cabinet will hold all the books that, with careful selection, one ever need read in an entire lifetime. 'Tis not as deep as a well or as wide as a church door—marry, but 'tis enough!"

We carry the glass doors to within a few inches of the floor, bringing every volume in sight. The legs are placed under each standard and the cabinet is framed as strongly as if intended to be loaded with iron.

The carving is of Colonial design, in low relief tracery. The center section has a curved front with curved glass door.

Paine's Furniture Company,

48 CANAL STREET { South Side Boston & Maine Depot.

THE BUSINESS OUTLOOK.

While the commercial agencies are reporting a largely increased number of failures the stock markets have taken on an entirely new aspect. From a condition of despondency, with no apparent bottom for prices, they have leaped into buoyant activity. The stock market, true to its barometer-like mission, always seeks to discount coming conditions, and generally succeeds. Whether this sudden change, which has advanced prices so rapidly, is permanent, or is a mere episode of a day is, therefore, a matter of interest to many more than the mere handful of speculators whose fortunes may be made or marred by the sharp face-about of the market.

It is worth noting, too, that the recent rise in prices has been accomplished at a time when the New York banks have been subject to a severe drain of money to the West. During the week ending June 10 these banks are estimated to have lost in actual cash close on to \$10,000,000. The bank statement of June 10 showed the banks to have lost over \$12,000,000 deposits in one week. Loans had to be called and rates for money ruled at high figures. Yet in face of these circumstances the stock market became buoyant and entered upon an advance which must have dismayed some of the bears.

The causes which contributed to this change of stock market tone were the cessation of the gold exports, London buying of our stocks and a growing belief that when Congress is convened in September the obnoxious Sherman silver purchase law will be repealed. The sudden decline in the price of sterling exchange, which abruptly stopped the gold shipments, was primarily due to the collapse in the Chicago wheat market. For months speculators at that city have been under the impression that crop damage in various parts of the world would cause a great advance in the price of wheat. Acting on that belief they have purchased and purchased until the visible supply of that commodity in this country reached enormous totals—in the neighborhood of 80,000,000 bushels. The United States markets were kept above those of other countries and the exports of wheat and flour restricted. To this tremendous speculation has been due, in a great measure, the heavy balance of trade against this country during the past nine months. Now this speculation in wheat has been brought to a halt and the price has dropped to a point where the foreigners have purchased very freely and the exporters have been in the exchange market to sell their grain bills. Consequently sterling exchange has declined and gold shipments have ceased.

Coincident with this Chicago liquidation in wheat came President Cleveland's statement of his purpose to call Congress together in extra session about Sept. 1. Declarations of congressmen and careful canvasses of the members of the two houses have resulted in an opinion that there will be an early repeal of the Sherman law. It is beyond question that English, French and German bankers are only waiting for some good reason for belief in the repeal of this law before resuming their former practice of extending credits in this country and recommending the purchase of stocks and bonds of United States properties. London seems to have acted on this belief. That city has sent orders for round amounts of stocks and has been largely responsible for the rise in prices. These foreign purchases have further contributed to prevent gold shipments.

Meanwhile events in the business world have a most uncomfortable influence. The runs on banks at Chicago and Milwaukee, the restriction of credits in the East, failures and disclosures of business immoralities, have made everybody uneasy. Without relief forth-

coming in the near future the outlook would be gloomy.

Prices for grain, cotton, iron and wool and other great staple articles are very low. There has been no inflation in land values except at Chicago; business has been most conservatively handled. The greatest trouble with the country seems to be its ability to produce more than immediate needs demand. The World's Fair is beginning to exercise a healthful influence. Railroad earnings are large. In fact, if stability can but be imparted to the currency, facts are such as to warrant hopes of a big boom in the year 1894. Only a little "if" stands in the way.

If I lay waste and wither up with doubt
The blessed fields of heaven where once my faith
Possessed itself serenely safe from death;
If I deny the things past finding out;
Or if I orphan my own soul of One
That seemed a Father, and make void the place
Within me where He dwelt in power and grace,
What do I gain that am myself undone?
—W. D. Howells.

ONE FROM ONE THOUSAND.—Palme's Furniture Co., 48 Canal Street, have taken all the bookcase wishes of their large clientele and made a book cabinet which possesses a transfusion of excellences from many previous patterns. It is certainly one of the most charming bookcases ever offered in this city. Our readers can see an engraving of it in another part of this paper.

ALASKA AND THE NATIONAL PARK.—Excursions to Alaska and the Yellowstone National Park are combined this year in two attractive trips in Raymond & Whitcomb's summer program. Parties are to leave Boston for these distant and wonderful regions July 8 and 22, going out by the Canadian Pacific and returning by the Northern Pacific route. Each tour will occupy fifty-six days. On the return a week will be passed at the World's Fair. Full particulars may be found in a book which Raymond & Whitcomb, 236 Washington Street, Boston, will mail on application.

Financial.

Investment

Securities

such as real estate loans, municipal bonds, school bonds, etc. We select these for large and small investors with the utmost care. They will yield $4\frac{1}{2}\%$ to $6\frac{1}{2}\%$.

Our pamphlet is free.

The Provident

Trust Co. 36 Bromfield St.
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Iowa Loan & Trust Co.,

Capital, \$500,000. Surplus, \$281,000.
INCORPORATED 1873.

This old and prosperous company continues to issue its Debenture Bonds in sums of \$200, \$300, \$500 and \$1,000 each.

These bonds are amply secured by

First Mortgages on Real Estate

\$105,000 of such mortgages being deposited for the security of each series of \$100,000 bonds.

The long experience and conservative management of this company commend its securities to careful investors. Bonds for sale and fuller information cheerfully given by FREEMAN A. SMITH, Agent, Ex-Treas. Am. Baptist Missionary Union.

Office, 31 Milk St., Boston.

Financial.

HOME INSURANCE COMPANY

OF NEW YORK.

OFFICE, NO. 119 BROADWAY.

Seventy-Eighth Semi-Annual Statement, July, 1892.

CASH CAPITAL.....\$3,000,000.00
Reserve Premium Fund.....4,172,337.90
Reserve for Unpaid Losses, Claims and Taxes 745,973.56
Net Surplus.....1,237,920.96

CASH ASSETS.....\$9,150,231.53

SUMMARY OF ASSETS.

Cash in Banks.....\$200,512.51
Real Estate.....1,567,303.27
Bonds and Mortgages, being first lien on Real Estate.....695,150.00
United States Stocks (market value).....1,678,875.00
Bank and Railroad Stocks and Bonds (market value).....3,309,915.00
State and City Bonds (market value).....887,007.87
Loans on Stocks, payable on demand.....145,700.00
Premiums uncollected and in hands of Agents.....538,232.56
Interest due and accrued on 1st July, 1892. 35,445.29

TOTAL.....\$9,150,231.53

D. A. HEALD, President.

J. H. WASHBURN, } Vice-Presidents.

E. G. SNOW, JR., }
W. L. BIGELOW, } Secretaries.

T. B. GREENE, }
H. J. FERRIS, A. M. BURTIS, Asst. Secretaries.

NEW YORK, July 12, 1892.

Mass. Real Estate Co.

246 Washington St., Boston.

Dividends **7** Per Cent.
PAYABLE PER
QUARTERLY. ANNUM.

Invests in Central Real Estate in growing cities.

Authorized Capital - - - \$3,000,000

Capital paid in - - - - - 1,500,000

ORGANIZED IN 1885

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Paid Dividends of 7% per annum since July, 1890.

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KANSAS LANDS SOLD.

If you own lands in Kansas and want a reliable agent call upon or write to

The City Real Estate Trust Co.

Capital paid in, \$650,000.

60 DEVONSHIRE STREET, BOSTON.

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Authorized Capital, \$500,000.

Six (6) per cent. Dividends, payable quarterly by coupons in Boston, income from improved property, mostly in the large and growing cities of Omaha and Lincoln; to purchase two store properties we offer for sale \$100,000 in sums of \$100 and any multiple thereof at par and interest. In our Agency Department we collect defaulted mortgages promptly and cheaply, and care for and sell Western property for non-residents on favorable terms. Send for circular. J. D. ZITTLE, Sec., Douglass and 16th Streets, Omaha, Neb.

8% TRUST-CERTIFICATES

With Semi-Annual Interest

COUPONS ATTACHED.

Guaranteed, redeemable and convertible at any time.

Limited number in Denominations of \$50—upwards.

THE GERMAN-AMERICAN INVESTMENT CO.

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on improved property. Interest payable semi-annually in Gold & Guaranteed. Conservative appraisals and certified photographic views of the securities mailed Free. Unquestionable references. Write for particulars. The No. 1 American Finance Co., Minneapolis, Minn.

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SAFEST OF ALL INVESTMENTS

CITY AND COUNTY BONDS Secured by tax lien on all property within their limits.

Descriptive Bond Lists furnished on application

N. W. HARRIS & CO., BANKERS,

70 State Street, Boston.

NEW YORK.

CHICAGO.

ESTIMATES OF MEN AND BOOKS.

A recent vote of 500 of the *Critic's* readers as to the ten best books yet produced in America and the authors of the ten best American books resulted in the choice of Hawthorne, Emerson, Lowell, Irving, Longfellow, H. B. Stowe, Holmes, Motley, Whittier and Lew Wallace.

ABRAHAM LINCOLN.

He was the most individual man who ever lived. Let us be content with this fact. Let us take him simply as Abraham Lincoln, singular and solitary, as we all see that he was. Let us be thankful if we can make a niche big enough for him among the world's heroes, without worrying ourselves about the proportion which it may bear to other niches, and there let him remain forever, lonely as in his strange lifetime, impressive, mysterious, unmeasured and unsolved.—*John T. Morse, Jr.*

PERCY BYSSHE SHELLEY.

Had he lived a little longer he would have become a Christian. He was a poet, and no poet ever was or could be an atheist.—*John Addington Symonds.*

JOHN B. GOUGH.

He was the nearest approach to a Puritan theater.—*Charles Dudley Warner.*

REV. DR. GEORGE F. PENTECOST.

I never knew his equal in illustrating the Word of God. In that field he stands alone.—*Rev. Dr. Alexander Whyte of Edinburgh.*

MATTHEW ARNOLD.

He was the most critical poet of his period, and in all that pertains to pure criticism he was the first of his countrymen who discovered that it was an art. He is easily the most accomplished, the most just, the most acute and the wisest of British critics. If any one doubts this he should try to read the supposed critical reviews of Jeffrey and Carlyle after reading his—say after reading the introduction to the first collective edition of his verse, or after reading his three lectures on translations of Homer. His insight was at once instinctive and scholarly, his temper admirable and his knowledge larger in literary directions than that of any man of his time, with the single exception of Lowell, whose judgments were more whimsical and less catholic. To read, or attempt to read, the ablest criticisms that we find in the best English periodicals and journals since his death is to feel this, as to read all recent English and American verse is to feel the nobility and the dignity of his poetry, where, as in Landor, we see the grand manner of the masters. His reputation is on a loftier plane than it was five years ago, when he was taken from us, and we are sure it will be on a loftier one in his letters.—*Richard Henry Stoddard.*

S. C. ARMSTRONG.

He managed men by his frankness, fairness, fidelity and friendliness, not by fawning nor finesse. As a speaker he carried force to excess, and was heard with pleasure because of his character, work and the facts he gave rather than because of his style. In presence he was both ingratiating and commanding; and to his everlasting praise be it said that he sacrificed himself for others, was willing to spend and be spent in doing good, and did a work of immense value in that he softened Southern asperities while kindling Northern enthusiasm, and emitted an influence which, wherever it was felt, united the Indian, the negro and the Caucasian in the bonds of brotherhood; and did this without ignoring or denying racial characteristics or attempting impossible adjustments.—*J. M. Buckley, D. D.*

HON. JOHN SHERMAN.

The art which enables a man to frame and pass a bill in the interest of free silver while retaining the reputation of a sound financier

and the leadership of the gold monometallists is really a very useful art in politics. I don't know any other man who, without working his immediate ruin, could be responsible for a law making it eternally mandatory upon the United States to spend sixty millions of dollars annually buying what it does not want and cannot use in the effort to accomplish a result which everybody admits to be impossible, and yet Senator Sherman is more admired today than he has been at any point in his long and magnificent career.—*Ex-Senator T. C. Platt.*

EDWARD EVERETT HALE.

He has raised versatility to the nth power and covered with ignominy the hoary old proverb, for while he might be called a Jack at all trades he is master of all. *Nihil tetigit*, the saying is something musty, but as applied to him its truth redeems it from triteness and gives it fresh currency. He has done much to give the world innocent amusement, he has done even more to make the world better.—*Henry C. Vedder.*

The plain truth is good enough for Hood's Sarsaparilla. No need of embellishment or sensationalism. Hood's Cures.



By using Meade & Baker's Carbolic Mouth Wash, a delicious antiseptic preparation. Preserves the teeth and gums, cleanses the mouth, and purifies the breath. Pleasant to the taste.

All Druggists sell it.

A sample bottle and treatise on the care of the teeth will be mailed free on application to
MEADE & Baker Carbolic Mouth Wash Co.,
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One-half this space
To catch your eye,
One-half to tell
You what to buy.
One-half the work
Of cleaning gone,
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BY USING

GOLD DUST
Washing Powder

The Best, the quickest,
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Sold everywhere.

Made only by **N. K. FAIRBANK & CO., Chicago,**
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ARE YOU **Sterilizing Baby's Milk?**

How many mothers there are who would use a Sterilizer if they but understood its utility.

"It is probably not too much to say," writes Walter Mengelson, M. D. of New York, in *Babyhood*, "that the process known as Sterilizing milk has done more towards lessening infant mortality and illness than any other invention of the past fifty years. By far the best process that has come under my observation, and the one that I recommend above all others is the

Arnold Steam Sterilizer.

It is simple and inexpensive; anyone can use it."

For sale by druggists. We will send you our Nursery Hand-book for Mothers free, if you mention paper.

WILMOT CASTLE & CO., ROCHESTER, N. Y.

USE DURKEE'S

SALAD DRESSING

EDITORIAL EGOTISM REBUKED.

The *Evening Post* of New York City is a journal which, while possessing merit, has little or no sympathy with religion save of its own type and never loses an opportunity to scoff at clergymen whose views on religion, politics or ethics differ from its own. It recently made Dr. Washington Gladden's latest book the text for an editorial ridiculing socialism, especially Christian socialism, and in the editorial it virtually told Dr. Gladden that he and his fellow-clergymen would better be about other work than writing on problems of economics and municipal government. Dr. Gladden has replied to the editor in a letter which the latter publishes and tries to answer editorially. Dr. Gladden is to be congratulated on a very neat piece of rejoinder. This excerpt will give the flavor:

Several times during the last year I have found in these [your] columns intimations that clergymen have no business to meddle with social questions. I should like to know why. Clergymen have generally had opportunities of forming opinions on such questions equal to those enjoyed by the average editor. In the colleges and the universities they are likely to give much attention to such studies; in the libraries of many of them I find plenty of the best books on social and political science; they even read, to some extent, the newspapers. What means of information has the average editor at his command of which a studious and observant clergyman may not avail himself? Adam Smith was educated for the ministry; Malthus was a clergyman; quite a number of distinguished writers on these topics in earlier and later times have belonged to the clerical profession. I know no reason why a clergyman may not study such topics as thoroughly as any other man and have as good a right to an opinion upon them. I am aware that clergymen sometimes express themselves incoherently upon such themes, and it is quite possible for an enterprising editor to gather an anthology of such ill-considered utterances and publish it for the sake of holding up the clergy to contempt. The *Evening Post* has sometimes done this. But it would, perhaps, be quite as easy for a clergyman to make a collection equally contemptible from the editorial columns of newspapers. What then? Shall the press be warned against discussing public questions? No clergyman has a right to expect immunity from criticism upon his published utterances on account of his profession. If what he says be untrue or unwise let the fact be pointed out. But the attempt to raise against him the odium *anti-theologum* whenever he ventures to discuss questions on which he has an equal interest with other citizens exhibits an extremely rudimentary notion both of courtesy and of justice.

A POLITY THAT IS A DOCTRINE.

Dr. Joseph Parker of London, in his great sermon at the tercentenary celebration, said:

If Congregationalism were only a polity it would have no martyrs. No man can die for a polity. But the polity of Congregationalism is itself a doctrine. When polity means framework, as thus, a line drawn from point A to point B, or from point C to point D, no man would die for such poor geometry. But when the framework comes out of conviction and revelation and sound doctrine, it is for the doctrine that men may die. Hence Congregationalism is rich in imprisonments, in dungeons and in martyr flames. The fear which I have, and which many of my brother ministers must have, is this, that a man supposes he is a Congregationalist because he goes to a Congregational chapel. . . . What is our conception of the Church of Christ upon the earth? It is the conception of regenerated men, saved men meeting together in Christian fellowship, and co-operating in Christian service. Christ Jesus in the midst, always in the midst, inspiring every soul, ruling every thought, directing every policy. That is our conception of

the church. Our conception of the church is not a nation, a nation baptized, a nation nominally called Christian. That may have its own important bearings and fruits, but our distinctive conception of the Church of Christ is that it is a family of Christ, the purchase of Christ, the inheritance of Christ, the very kingdom and glory of the Saviour.

THE NUDE IN ART.

We are glad to see the art critic of the New York *Tribune* saying of certain pictures in the recent exhibit of the Society of American Artists:

If understanding of the human form and cleverness in painting it could justify the existence of purely realistic pictures of it then some of these works have a reason for being. But unless a nude subject is approached by an artist in an atmosphere of ideality, and is invested by him with nobility, his representation of it is bound to be devoid of the only artistic beauty worth having and is valueless save as a technical exercise. As such an exercise it belongs in his studio, not in a public gallery. Prudery is detestable, but the liberality, so called, of much contemporary art and amateurship is no more edifying. And the basis of this impertinent liberality is its worst feature. It is traceable not to wide culture and healthy ideas, but to the silliest kind of provincialism, to an inane imitation of the French.

Old Blue Dinner Sets.

Admirers of the Old Blue Decorations will find some beautiful specimens, just landed by Jones, McDuffee & Stratton, in Dinner Ware for seashore and mountain houses.

The Old Blue "Sylvan,"

Reproduced from the old Mayflower China in shape and pattern; sets of 145 pieces costing \$23.50.

The Dresden Blue Onion,

Genuine Dresden China with the crossed swords brand from the Royal Pottery at Meissen. We have also the same pattern with the Meissen stamp only which we sell at less price.

The Old Blue Canton China,

In sets costing \$45.00 to \$65.00.

The Old Blue Willow,

In sets costing from \$12.00 upward, according to number of pieces.

Any of the above can always be readily matched by us, and are sold in sets or separate pieces. We have also Dinner Sets costing much lower and much higher, displayed in our Dinner Set department, to which we invite persons interested in seeing the new productions of the potter's art.

Old Blue Fitzhugh Piazza Seats, new Jardinieres (for plant pots), Camphor-wood Chests, just landed from Hong Kong, China Umbrella Holders, elegant specimens of Cut Glass for Wedding Gifts.

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Millionaires wear it.

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Quick-Winding
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It is modern.
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"XII" SECTIONAL PLATING
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ROGERS BROS "XII"

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Are plated THREE TIMES HEAVIER on the
three points most exposed to wear.

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It is a great annoyance.

Comfort Powder

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A Home Cure WITHOUT MEDICINE.

OXYGEN BY THE Electrohouse.



Many thousand sufferers in New England and all parts of the United States, in Canada and Mexico have used it within the past four years, with a degree of **SUCCESS NEVER BEFORE EQUALED** by any remedy ever given to the world, in the cure of the very

WORST FORMS OF DISEASE, Both Acute and Chronic.

The treatment consists in an abundant supply of pure Atmospheric Oxygen, absorbed into the blood by a very gentle electric action upon the surface of the body, and without sensation to the majority of patients, resulting in a rapid purifying and revitalizing of the blood. The work is corrective, tonic and sustaining; lies exactly in harmony with the Divinely appointed laws of health and hence applies to nearly all possible conditions of disease. **IT WILL CURE YOU.**

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For Circulars, Testimonials and Information, call or address

Rev. L. A. BOSWORTH, Room 10, 36 Bromfield Street, BOSTON, MASS.

CURRENT SATIRE.

Christian institutions are now being dragged through the mire with a vengeance. What with magic lanterns instead of sermons, gymnasia in place of pulpits and alphabetic letters instead of plain titles, I am simply bewildered. A new lingo makes me feel myself a stranger on the earth and an alien in the church. The new lingo sounds to me like this: The P. I. G. movement is being sustained very ably by the F. O. G. bands, and they, in their turn, are powerful rivals of the D. O. G. brigades, and if a G. A. S. club should be set up in every hamlet we should hear less of the H. O. P. scheme and secure a larger circulation for the P. O. P. magazine.—*Dr. Joseph Parker.*

An animalcule in my blood
Rose up against me as I dreamed;
He was so tiny as he stood,
You had not heard him though he screamed.

He cried, "There is no Man!"
And thumped the table with his fist,
Then died—his day was scarce a span—
That microscopic atheist.

And all the while his little soul
Within what he denied did live.
Poor part, how could he know the whole!
And yet he was so positive!

For all the while he thus blasphemed
My (solar) system went its round,
My heart beat on, my head still dreamed,
But my poor atheist was drowned.

And so but yesterday I heard
A man cry out, "There is no God!"
And as he spake the silly word
I saw the mighty Master nod.

Thereat, new-born, a million spheres
Sprang up like daisies in the sod;
But still to anti-man-cule ears
The anti-man-cule cried, "No God!"

—*St. James Gazette.*

If you'd be truly blest in life,
Before you take the name of wife,
Your woman's rights as now decreed
Securely guard by legal deed.
This done—be free! No church-made vow
Is thought to bind a woman now.
"To break a solemn oath is sin!"
"Obey?" There let the man begin!
"For good or ill, for better, worse?"
"Yes, but keep your private purse
All for yourself. Shape out your soul:
Grow more and more—from half to whole.
Each is herself—alone you live—
Each for herself—why should you give
Your precious thoughts, your time, your days,
To silly children's silly ways?
When Science claims your nobler part;
When all your soul goes out to Art;
When Fame on giddy heights is seen—
Shall selfish husbands stand between?
Why should a household's petty care
Tie down a soul as free as air?
Should sugar, washing, beef, or boots
Distract your mind from high pursuits?
Forbid it! To yourself be true.
Let all else slide, excepting—*You.*
The noblest, newest, grandest thing
(Thus the Norwegian sage doth sing)
Is Freedom. As for marriage ties
And foolish chains and priestly lies—
Snap, tear and rend 'em! Stand up—free!
A woman—as she ought to be!

—*Walter Besant.*

A FRENCH OPINION OF THE FAIR.

The fact is that the new city, built upon the old marshes which formerly adjoined the shores of Lake Michigan, will be dazzling in beauty. . . . The whole world will applaud the most marvelous fairyland which has yet, perhaps, been created by the efforts of civilized man. . . . I can assert that the old world has never seen a more splendid spectacle, and that our constructive genius must bestir itself without delay if it wishes to surpass, in 1900, the almost incredible achievement which is about to add largely and for years to come to the prosperity of the superb commercial metropolis of the State of Illinois. . . . These twelve palaces constitute the principal edifices of the Chicago Exposition; but besides these sumptuous structures, which will, in the minds of all visitors, raise visions of Babylonian splendors, of the mammoth and fantastic cities of dreamland, Jackson Park will show more than twenty colossal monuments, which in themselves would exhaust admiration in exhibitions less phenomenal than this one. . . . I cannot now express my views upon the future of this exposition, which cannot be a failure unless it fall through the very excess of its grandeur and splendor.—*Octave Uzanne, Editor of L'Illustration.*

The Kind of medicine you need is the old reliable tonic and blood-purifier,

AYER'S SARSAPARILLA

It can have no substitute. Cures others, will cure you

MANLY PURITY

To cleanse the blood, skin, and scalp of every eruption, impurity, and disease, whether simple, scrofulous, hereditary, or ulcerative, no agency in the world is so speedy, economical, and unfailing as the



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Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, the new blood purifier and greatest of humor remedies. In a word, they are the greatest skin cures, blood purifiers, and humor remedies of modern times, and are used in the treatment of every humor and skin disease, from eczema to scrofula, with the most gratifying and unfailing success. Sold everywhere.

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"How to Cure Blood Humors" mailed free.

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In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, neuralgic, hip, kidney, chest, and muscular pains and weaknesses. Price, 25c.

Worth a Guinea a Box.

Stubborn tendencies to digestive troubles in children will always yield to a mild dose of

Beecham's Pills

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25 cents a box.

U. S. Census for one year, 1880, reports 35,607 Deaths from Cancer.

The Berkshire Hills Sanatorium,

An institution for the thoroughly effective and perfectly scientific treatment of Cancer, Tumors, and all malignant growths, without the use of the knife. We have never failed to effect a permanent cure where we have had a reasonable opportunity for treatment.

Book giving a description of our Sanatorium and treatment, with terms and references, free. Address **DRS. W. E. BROWN & SON, North Adams, Mass.**

BICYCLE TO ANY BOY OR GIRL under 15 years of age will work for us at school. NO MONEY NEEDED. Read this ad. to A. CURTIS & CO. 20 WEST COUNTY ST. CHICAGO, ILL. **FREE**

NOTES FROM ABROAD.

— England's drink bill for 1892 amounted to £140,886,262.

— Self-denial week among the Salvation Army soldiers of Australia resulted in \$34,000 being turned into the treasury.

— The number of papers in the United Kingdom has quadrupled during the last forty-seven years. Of 1,961 quarterly reviews now published 456 are decidedly religious in character.

— The Australian Wesleyans have accumulated a fund for their "superannuated" ministers so large that they are able to pay them from \$500 to \$1,000 per annum. A capital example for American Congregationalists to follow.

— Rev. F. B. Meyer of Christ Church in London has prepared tickets which are distributed among the mothers of the vicinity by the church missionaries. These read: "By presenting this ticket to the ladies in charge in the Lower Hawkstone Hall at 6.15 on any Sunday evening your baby or child up to three years old will be taken care of, so that you may be able to attend the service with your husband."

— An English Congregational missionary in Johannesburg, South Africa, has recently proved his loyalty to good morals and done his share in civic regeneration. As in so many mining towns the world over, the virtuous are outnumbered by the vicious and the church has a fight of fearful odds against saloons and brothels. Aroused to righteous indignation, Rev. D. W. Drew told 2,000 equally incensed citizens that their officials were to blame for the license that prevailed, that they winked at the flagrant immorality. For saying this Mr. Drew was arrested by the president of the South African Republic, charged with criminal libel. Bail was instantly furnished by reputable citizens and a defense fund was started. The president came to his senses and offered to withdraw his suit if the missionary would apologize. Mr. Drew scorned this and the suit is on. As a result the license board and police are now doing what they were appointed to do.

— "Misery loves company." Great Britain, when it faces its possessions in India, has a silver problem quite as perplexing and grave as our own. The *Spectator* is compelled to confess that:

We know of no more ironical rebuke to human wisdom than the breakdown of intelligence over the silver difficulty. We English are supposed to be the successful financiers of the world, we have heaps of men among us who are believed to know all that can be known about commerce, currency and exchanges, and, as a matter of fact, whether the work to be done is to raise English credit till we almost borrow without interest, or to raise an anarchic and bankrupt bit of Africa into sudden solvency, we always find a man competent to the work. Nevertheless, though he might name his own reward, the country cannot find the man who can solve that silver problem.

— The state of feeling in Ireland among Protestants may be best inferred from the following quotation from a letter to the *Christian World* by Rev. John Osborne, chairman of the Irish Congregational Union:

It is said, sir, because we are false to Non-conformist principles and traditions that we Congregationalists in Ireland oppose home rule. We, having seen, and to the utmost of our endeavor having aided in bringing about, the downfall of the ascendancy of one church, wish to guard our freedom. We believe that the carrying out of Mr. Gladstone's proposed scheme of home rule means the establishment of the ascendancy of another church, whose organization is more complete and far-reaching and whose power of crushing all opposition is incalculably greater than that of the disestablished church of Ireland. This is one of several reasons why all of Mr. Gladstone's former ardent supporters in Ireland, with ex-

ceptions numerically so insignificant as hardly to be apparent, are now determined to oppose his scheme with all their power, and appeal for help to their Nonconformist brethren in England and Scotland.

STARVED to death in midst of plenty. Unfortunate, unnecessary, yet we hear of it often. Infants thrive physically and mentally when properly fed. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food obtainable. Grocers and Druggists.

CONNOISSEURS of ceramics have been attracted in the past week to the exhibit of old blue delft underglaze, or rather reproductions of it, in plaques, tiles, etc., imported by Jones, McDuffee & Stratton from Holland.

Solid Silver Service } given by

Sterling Silver Inlaid Spoons & Forks.

A piece of silver is INLAID into the back of the bowl and handle and then plated entire.

Ask your jeweler for them.
Made only by
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Better Than Any Other.

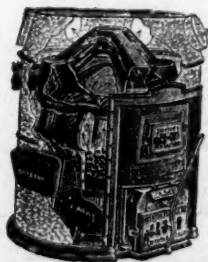
The Original Davidson Syringe.

Two reasons why the Genuine Davidson Syringe is the Standard. Only the very best of material is used in its manufacture, and the instrument is put together with the most exact precision possible.

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Your goods are better than any other make I ever used.
DR. MARY R. OWEN.

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\$25 to \$50 per week, to Agents, Ladies or "Old Reliable Plater." Only practical way to replace rusty and worn knives, forks, spoons, etc. quickly done by dipping in molten metal. No experience, polishing or machinery. Thick plate at one operation; lasts 5 to 10 years; fine finish when taken from the plater. Every family has plating to do. Plater sells readily. Profits large. W. F. Harrison & Co., Columbus, O.

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THE DOCTOR.—"One layer of paper is bad enough, you have three here. Baby may recover but cannot thrive."

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Alabastine is Permanent.
Alabastine is Pretty.

Is recommended by the Michigan State Board of Health for its sanitary qualities.

WALL PAPER IS OFTEN POISONOUS. Kalsomine Seals and Rubs Off.

ALABASTINE is a dry powder ready for use by adding cold water. Can be easily brushed on by any one. When fixing your ceilings and walls combine health, beauty and economy by using Alabastine.

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Your Painter

has often wasted time and material in trying to obtain a shade of color, and has even resorted to the use of the difficulty in making a shade of color with white lead. This waste can be avoided by the use of National Lead Company's

Pure White Lead Tinting Colors.

These tints are a combination of perfectly pure colors put up in small cans and prepared so that one pound will tint 25 pounds of Strictly Pure White Lead to the shade shown on the can. By this means you will have the best paint in the world, because made of the best materials—

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